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The Sunday Observer

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CO-OPERATIVE CENTRAL BANK

FINANCING OF DEPRESSED CLASS SOCIETIES

MR. RAMADAS PANTULU'S SUGGESTIONS

MR. STRATHIE'S SERVICES APPRECIATED

A meeting of the representatives of the Madras City Depressed Class Societies was held in the premises of the Madras Provincial Co-operative Union, on Tuesday the 18th instant. Besides the representatives of about 40 depressed class societies, Mr. Strathie, I. C. S., the Registrar of Co-operative Societies, Messrs Rao Sahib V. S. Dharmalingam Pillai, M. L. C.' N. Sivaraj, M. L. C., Rao Bahadur R. Srinivasan, M. L. C. and Sreemathi K. Alamelumangathayarammal, M. L. C., and a number of prominent co-operators like Prof. S. K. Yegnanarayana Iyer, S. S. Sankara Mudaliar, K. Bhashyam, K. Parameswara Iyer, V. Venkatasubbaiya and G. Sriram Babu Naidu, attended the meeting.

Mr. V. Ramadas Pantulu, in opening the proceedings of the meeting, explained that its object was to inform the public about the existing arrangements to finance the City Depressed Class Societies and concert measures to improve those arrangements with a view to widen the scope of such financial accommodation and to place it on a more satisfactory basis. Till June 1930, these societies were financed by the Christian Central Co-operative Bank which, however, gave up since then the financing of the societies in the city of Madras. It was then that the Madras Dt. Co-operative Central Bank was registered under the Co-operative Societies' Act. This was mainly due to the initiative and progressive outlook of Mr. Strathie. Since August 1930, the new Bank has been financing those societies. At present, 110 societies situated in the city are affiliated to the Bank and about half that number are depressed class societies. Since August 1930 uptodate, a sum of about Rs. 2 lakhs was lent out to the depressed class societies. Mr. Ramadas Pantulu claimed that the new Dt. Bank had done far more for those societies than the Christian Central Co-operative Bank ever did, and the accusations made in some quarters that the Dt. Bank neglected the interests of those societies were baseless. He, however, said that in the matter of fixing the maximum borrowing power of those societies and of their members, and other allied matters, there was room for considerable improvement. Mr. Ramadas Pantulu then urged the following measures in the form of a comprehensive resolution:—

"1. The deputation of a departmental official and a special official of the Bank to revise the bye-laws of these societies.

2. Fixing the maximum borrowing power of all societies at 5 times the owned capital (paid up share capital of the members plus reserve fund).

3. Fixing the maximum borrowing power of a member at 5 times his paid up share capital, or Rs. 500 whichever is less.

4. Embodying special bye-laws dealing with loans for purchase of house sites.

5. The Dt. Bank to maintain a special Administrative Officer to look after the depressed class societies, and the Provincial Co-operative Bank be requested to earmark its present grant to this Bank for expenditure in connection with this scheme.

6. Maintaining a Propagandist to do work throughout the year among these societies. The Provincial Co-operative Union may be requested to make a grant for the purpose."

Finally, Mr. V. Ramadas Pantulu referred to the attack recently made by one Mr. H. M. Jagannadham, a nominated representative of the Arundhateeyas in the Madras Legislative Council, on the Registrar and said that it was baseless. He invited the leaders of the depressed classes present at the meeting to express their opinion on the various matters placed before the meeting.

Rao Saheb Dharmalingam Pillai, then moved the following resolution:—

"This meeting of the representatives of the City Depressed Class Societies, places on record its high appreciation of the valuable services rendered to the Co operative Movement by Mr. D. N. Strathie, I.C.S., Registrar of Co-operative Societies, and entirely disapproves the statement recently made by Mr. H. M. Jagannatham in the Madras Legislative Council about the work of Mr. Strathie."

In moving the resolution, Mr. Dharmalingam Pillai traced the histry of the Madras District Co-operative Central Bank, and pointed out the good work that it had done and the help that it rendered to the depressed class societies, and spoke of the services rendered by Mr. Strathie and Mr. Ramadas Pantulu to the Co-operative Movement in general and to the depressed class societies in particular. He strongly condemned the speech of Mr. H. M. Jagannadham and said that it was read out at the fag end of the budget session when the guillotine was about to fall and no other member could get a chance to rise and repudiate the allegations on the floor of the house, as it should have been done in the usual course.

Messrs N. Sivaraj, Rao Bahadur R. Srinivasan and Sreemathi K. Alamelumangathayarammal, Members of the Legislative Council, in supporting the resolution, said that they entirely associated themselves with all that Mr. Dharmalingam Pillai said, that Mr. Jagannatham did not consult any member of his party before he read out his speech, and that if they had a chance, they would have repudiated it on the floor of the house then and there. They all spoke in very appreciative terms of the work of Mr. Strathie.

Messrs. R. Rajagopal, Jayavel and Pandit Palaniswami Pillai, representatives of the depressed class societies, also took part in the proceedings and spoke appreciatively of the benefits conferred by the Dt. Bank on the depressed class societies in the City and of the good work done by Mr. Strathie and Mr. Ramadas Pantulu. Mr. Rajagopal said that Mr. Jaganadham had no credentials whatever to speak about the co-operative movement. They all supported the resolutions moved by Mr. Ramadas Pantulu and Mr. Dharmalingam Pillai and they were carried unanimously.

Mr. Strathie, in his reply, thanked all those who spoke in appreciation of his work. He said that his official position precluded him from replying, specifically to the allegations made against him in the Legislative Council and therefore he welcomed the opportunity thus offered to him to state generally the limitations under which he had to carry on his onerous duties. He was expected to function as a missionary of the co-operative movement and to act as its friend, philosopher and guide. At the same time, he was charged with responsibility of safeguarding the material interests of the numerous investors who had put in their money in co-operative banks. He had to control a staff of about 800 men and see that there was no popular discontent in their handling of the societies. He said that the Madras District Co-operative Central Bank was one of his co-operative children and that he registered it against the advice of his more experienced departmental officials. He said that his judgment proved right and that the Bank was a success. It had done more work than most co-operative central banks did, in the period of acute depression. He congratulated the management of the Bank on its successful working. Regarding the resolutions moved by Mr. Ramdas, he promised to depute a departmental official to do the needful, each society being dealt with on its own merits.

Mr. Strathie was then garlanded and the guests were treated to light refreshments. With a vote of thanks proposed by Mr. Ramadas, the proceedings came to a close.

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"CASTE-MARK OR RELIGION MARK?"

By Mr. K. M. Balasubramaniam, B.A., B.L.

In the course of a rejoinder to the "Indian Social Reformer" under the caption "Is it overdoing"? Mr. C. Rajagopalachari makes a few observations in the "Hindu" of 17th April —observations which do not seem to be borne out by facts. Anent the reference to caste-marks made by the "Social Reformer" Mr. Achariar says: "But we should not fail to recognise that the marks referred to are not merely caste-marks but religion marks and are common property of the Vaishnavite or Saivite, whatever caste he may belong to—Brahmin, Kshatriya, Vysia or Sudra or even Harijan. High and Low castes came under a common religious banner with the caste-mark."

Obviously Mr. Rajagopalachari seems to have a sneaking love and partiality for such caste-marks which he would fain exalt to the position of a religion mark, in the belief obviously that by so doing he would render the caste-mark less assailable. But in his extra-enthusiasm to defend his favourite 'Khadi' in which task he certainly "overdoes," Mr. Achariar manages to forget that it is these caste-marks or religion marks that have gone to create the most ludicrous and everlasting split among the very members of his community—the Vaishnavites. 'Vadagalai' and 'Thengalai' marks are the war-signs of the respective wearers. Vaishnavaites in the South, far from being united together under the common banner of this caste-mark, are perpetually at loggerheads externally divided into ever-bickering camps like those of the Red Rose and White Rose parties, breaking each other's heads and launching hundreds of litigations in courts of law to the mirth of European judges and the encouragement of briefless Advocates! It was only the other day that the District Judge of Trichy summarily dismissed suits and counter-suits to the tune of scores that had been for years pending in the Courts of the District Munsiff of that place. It was the sacred shrine of Srirangam where the very first thing that attracts the eyes of a pilgrim is the sacred caste-mark of 'namams,' that provided so much material both for litigation and for gratuitous entertainment to on-lookers at the expense of their Religion and God. In fact, the sub-sect wars between the 'Thengalais' and 'Vadagalais' are invariably to be found in every Vaishnavite shrine in the South. How much this religion mark (whether it ought to be 'Y' mark or 'U' mark) serves as a common banner under which are brought all Vaishnavites would be evident to everyone and much more to Mr. Achariar for more reasons than one.

Let us again take the burning case of the poor 'Harijans' who are made one with a Brahmin, a Kshatriya and a Vysia by this unifying element of caste-mark, according to Mr. C. R. If 'high' and 'low' castes came under a common religious banner under caste mark, if by the wearing of a 'namam' or the sacred ashes a Harijan is on a par with a Hindu in the religious sphere at least, if this is true, where then was the necessity for Mr. Gandhi and Mr. C. R. to waste their time and energy over the question of Temple

(Continued on last page)

FROM THE ALPS TO HIMALAYAS

NEW RETREAT

AUGUSTINIAN MONKS' FLIGHT FROM CIVILIZATION

Because the Swiss Alps are becoming "too civilised," the world famous Augustinian monks of the Hospice of St. Bernard have decided to extend their work of mercy to the wild Si-La Pass in the Himalayas.

They will move to Tibet, with their attendants and their world-famous dogs, there to carry on a new Hospice on the traditional lines.

Once the central figure in many thrilling dramas of the snow-capped Alps, the Hospice of St. Bernard has been slowly but surely slipping away from its splendid isolation, says "Reynold's Weekly."

In recent years, it has become the habit of tourists deliberately to get "lost" on the mountain side so that they might be "rescued" by the St. Bernard dogs, and find shelter in the Hospice, whose grim morgue, in ages gone by, was filled with the bodies of poor fallen wayfarers.

Once upon a time, the highly tamed dogs were sent out in the snowstorms to see what they could find. Their well-developed sense of smell frequently located human beings who had fallen victims to the icy terrors of the St. Bernard Pass.

ON PHONE—NOT ALONE

In those days the monks never knew when to expect strangers on the Pass

But to-day, so advanced has become the art of mountaineering they receive friendly hints from the distant villages—by telephone—that they may expect wayfarers. And more often than not, the "weary travellers" turn out to be thrill-hunting tourists, eager for a night's board and lodging at the cost of a small donation to the alms box.

The travel industry has, indeed, commercialised the fine record of heroism of the monks of St. Bernard. So they are looking to a place where they will be better able to relieve the spirit of self-sacrifice of their founder, St. Bernard de Monthon, who established the Monastery in 962.

The Great St. Bernard Pass is the highest winter habitation in the Alps. The Brotherhood consists of about 40 members, many of whom find their constitutions undermined by the rigorous of the wealthier after 15 or 16 years' service in the snows.

SELF-IMPOSED TASK

The monks live a life of privation and dreariness, but they were always happy in their self-imposed task of wresting human beings from the treacherous snow-buried mountain paths.

To-day they look back wistfully over their age old record, regretful that the Hospice which has saved so many lives should have become a mere show place for the rubbernecks of the rest of Europe and America.

A word about the dogs. The stock is said to have come originally from the Spanish Pyrenees, but the genuine old breed is extinct. The present St. Bernard dog is of the New-foundland breed, cross with a shorthaired breed, the pure New foundland animal being found unfitted for arduous work in the snow.

BELIEVE IT OR NOT

Iron floats in mercury.

There is no soda in soda water.

A bee's wings beat 2,500 times a second.

Elephants smell through their trunks, not their noses.

Three acres of paper can be made from a ton of wood pulp.

Horsehide stuffed with feathers composed the first Golf balls.

Table salt is composed of two poisons, sodium and chlorine.

A sparrow has twice as many bones in its neck as a giraffe.

Cobra venom is harmless if swallowed.

CHANGING CHINA

WOMEN'S POLICE SQUADS FOR LARGE CITIES

Shanghai, By Mail.

Every large city in China is now busily engaged in forming a women's police squad. Canton officials firmly believe that a "woman's police squad will render service more efficiently."

The qualifications which the officials have drawn up for potential police-women, and which they must fulfill are as follows:—

Must be over 18 and under 20.

Must not be married.

Must be at least 4 feet 6 inches tall.

Must not have served in prison for terms exceeding one year.

The policewoman will wear the same uniform as the policeman, but she must have a black shirt, "so as to avoid misunderstanding."

MARRIAGE REFORM LEAGUE

Mr. Phulan Prasad Varma, M.A., B.L., Chairman of the Marriage Bureau of the Marriage Reform League, Patna, writes :—

Some weeks ago, I issued the following questionnaire, as the Chairman of the Marriage Bureau of the Marriage Reform League to the unmarried members of the League :—

(1) Do you intend to marry this year or the next ? (2) Please state your age, occupation, caste, place of residence, status, father's name, (3) Are you willing to intermarry ? If so, please mention whether (a) in another subsect, (b) another caste, (c) another community (d) nationality or race ? (4) Are you willing to marry a widow ? If so, please state your conditions: whether (a) of the same sect (b) another sect, (c) another nationality or race. Please send me a copy of your horoscope.

I have received a number of answers and I hope to receive more within a month. It will not be possible for me to facilitate intermarriages and widow-marriages unless I get information about girls willing to intermarry or of widows willing to marry. I am extending this request to the parents and guardians of such girls to furnish me with particulars. From the trend of answers to my questionnaires, it appears that the members of the League are prepared to marry only childless or virgin widows. The correspondence will be kept strictly confidential.

POCKET "MOVIES"

It is not so long since the popular notion of the cinema-camera was that of a large cumbersome black box weighing a stone and more and mounted on an unwieldy-looking tripod as stout as a derrick.

In mail week at the Kodak headquarters the first public demonstration was given of a new cine-camera claiming to be the smallest in the world, which takes pictures one-twenty sixth the size of a postage stamp and which fits into the ordinary overcoat pocket. The pictures when projected are the same size and have the same sharpness of edge as those shown on the ordinary home-projector, though they are magnified to 42,800 times their original size. The secret of this new compactness lies in a new type of film, one foot of which does the work of four and which is run through the camera twice. After it has been run through once it is reversed and run through again.

The new film same width as that usually used by amateur cinema photographers, but each time it passes through the camera only one half of its width is exposed. Not only the width of the picture but also the depth of the picture taken is halved, so that each picture is four times smaller than usual and the number of pictures on any length of film is increased by four. After it has been developed the film is automatically slit down the middle and the two strips joined end to end, making one strip of film twice as long.

OLDEST COLLEGE IN CAMBRIDGE

Peterhouse, the oldest of the colleges of Cambridge University was founded in 1284 by Hugh Balsham Bishop of Ely.

He left his scholars a large sum, with which they bought land and built a handsome hall which is the nucleus of the present-day buildings.

Dr. Wren, uncle of the famous architect, was one of the Masters of this college, and he erected a separate chapel inside the college walls.

The poet Gray was at Peterhouse for a time, and being usually afraid of fire, he bought a long rope to use in emergencies.

The bar from which this hung may still be seen. Peterhouse College is the only one in Cambridge to possess its own deer park.

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Rapid effect and a Radical Cure.

Skin affections known as Ringworm found in parts of the body, especially the waist, the inner thigh near the private parts leaving ugly marks, and itching and burning are the work of germs, which even bring on leprosy and Leucoderma. They should be cured with this Solution or Ointment. It kills all germs completely, heals the ruptured skin smoothens it and restores its original healthy appearance.

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Notices and Reports of Company Meetings—Re. 1 per inch, single column per insertion.

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Election Manifestoes.—Rs. 2 per inch, single column per insertion.

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Apply to the Manager.

THE KING'S VOICE IN A. D. 6933

The British Museum has acquired a matrix of the King's Empire speech on Christmas Day. It has been presented by the directors of the Gramophone Co., Ltd. The matrix is of nickelled copper, and is placed in a hermetically sealed brass container. It has been added to the collection of matrices stored at the Museum.

It is believed that there will be no difficulty in obtaining records from these metal negatives 5,000 years hence. Though the gramophone will be superseded long before that time, it would be a simple matter for a special instrument to be constructed for playing the records.

Parents who say they cannot manage their own children should be put in prison, and not the children,—Lady Clodagh Anson.

A CENTURY OF DEVELOPMENT

THRILLING RECORD OF PARLIAMENTARY PRESS GALLERY

WHEN NEWSWRITERS WERE "A PUBLIC DANGER"

AND "LOBBYING WAS A CRIME"

At the opening of the Nineteenth Century the ancient hostility of Parliament to any publication of their proceedings in the Press had almost subsided. The reporters had no longer to mingle with strangers in the Public Gallery of the old House of Commons, and stealthily take notes of what they could hear, or, should they observe that the doorkeeper had his eye on them, trust entirely to memory. Under the new dispensation they were allowed to use pencil and notebook, provided they kept themselves to the back-row of the Gallery where they could not be seen by the Speaker. Still, they had to compete for those seats with ordinary visitors. In 1803 there was a further step in recognition. The reporters were given a recognised title to the exclusive use of the back-row. Abbot, the then Speaker, records in his *Diary*, under date 24th May, 1803, that he had arranged with the Sergeant-at-Arms for the opening of the Gallery door at 12 o'clock, on important occasions, in order, he says, "that the newswriters might be let in in their usual places on the back-row" before the admission of strangers who had Members' orders.

TAKING FURTIVE NOTES

In the old House of Lords there was no Public Gallery, and in the first decade of the Nineteenth Century the reporters were first permitted to stand with other strangers behind the Bar of the House of Lords and listen to the debates. In time the taking of notes was allowed, provided it was done furtively or with some pretence of concealment. One evening Lord Chancellor Eldon came down to the Bar to receive from Mr. Speaker a message from the Commons, and with the expansive sleeve of his flowing gown knocked the note-book from the hand of a too forward and indiscreet reporter. This was Samuel Carter Hall, in his time a well-known miscellaneous writer. For a moment the attendants were fearful of dismissal for not having kept the "newswriter" in the background—his proper place. The reporters gloomily anticipated that it was their last appearance at the Bar. But an amazing thing happened. The great Lord Chancellor, in his wig and gown, before that assembly of Lords and Commons, actually stooped and picked up the note-book, and with a smile and a word of apology handed it to the reporter.

THE FIRST PRESS GALLERY

At the trial in the House of Lords, in 1820, for the degradation of Queen Caroline (wife of George IV, who had just succeeded to the Throne), so numerous were the lawyers engaged in the case and so large the crowd of privileged strangers behind the Bar that a portion of the space was railed off for the accommodation of the reporters. The Lords took the sensible yet portentous step of providing a Gallery for the reporters on 15th October, 1831, when public opinion was equally excited over the first Reform Bill and its fate. *Hansard* (Parliamentary Debates), to mark the event, gave vent to an expression of feeling rarely to be found in its pages:—

"The erection of this Gallery is an epoch in the history of the House of Lords. In it, by their Lordships' approbation, was provided accommodation for the reporters of the Public Press, though, according to their Lordships' Standing Order, it still remains a breach of their privilege to report their Debates."

This Gallery was first used at the opening of Parliament on 6th December 1831.

OFFICIAL RECOGNITION

Within a few years still greater things happened. The Houses of Parliament were burnt down on 16th October, 1834. The Houses assembled in temporary buildings in February, 1835. The bare walls of the House of Lords and of the Painted Chamber had escaped destruction. The first was fitted up for the Commons and the other for the Peers, and in these the Houses held their sittings until the present Palace of Westminster was completed. In both Chambers special arrangements were made for the Press. The reporters had the exclusive use of the front seats in the Strangers' Gallery of the Lords as before the fire and, in addition, a broad writing-board, or desk, was put up in front of the seats. In the House of Commons the reporters were provided with a Gallery all to themselves immediately above the Speaker's Chair. The day the first Reporters' Gallery of the House of Commons was first used should be particularly remembered in the history of the relations between Parliament and the Press. It was 9th February, 1835.

CHARLES DICKENS AS REPORTER

Charles Dickens was then on the Parliamentary staff of of the *Morning Chronicle*. He had joined the *True Sun* in 1831 and was subsequently on *The Mirror of Parliament*, a short-lived rival of *Hansard*. Presiding at the Annual Dinner of the Newspaper Press Fund in May, 1865, Dickens humorously described the conditions under which he had to work. "I have worn my knee," he said, "by writing on them on the old back-row of the old Gallery of the old House of Commons, and I have worn my feet standing to write in a preposterous pen in the House of Lords where we used to be huddled together like so many sheep kept in waiting, say, until the Woolsack might want restuffing." The mind of Dickens soon turned from Parliamentary reporting to creative literature. He had, in fact, published *Sketches by Boz*, and in the year 1836, when, at the close of the session, his career in the Reporters' Gallery ended, he was engaged in writing the immortal *Pickwick*. But the first of his sketches was entitled "A Dinner at Poplar Walk," and appeared in the *Monthly Magazine* for December, 1833. His biographer, Forster, relates how the young author bought a copy of the magazine at a shop in the Strand, and going on his way to the Reporters' Gallery, turned into Westminster Hall to read his first imaginative contribution in print with eyes dimmed by joy and pride.

HOW THE FIRST REPORTERS WORKED

At this time the reporters covered a sitting of the House of Commons by a system of "turns," or reliefs, in succession, as they do now. The "turns" were then three-quarters of an hour long. They are now much shorter. When a reporter was relieved by his successor he went to the newspaper office in the Strand or Fleet Street, to transcribe his notes, and was back again in his place in the Gallery by the time he was due for his next turn. James Grant, a reporter on the *Morning Chronicle*, relates in his book, *The Newspaper Press*, his own experiences during a great debate which lasted a whole week. He had the first turn each night of that week. On being relieved in three-quarters of an hour, he walked to the *Morning Chronicle* office, which stood opposite Somerset House. "It took me," he says, "more than three hours to write out in the office the notes I had taken in the House, and just as I had completed that duty I was what is called 'due' for my second turn. I had consequently to trudge down again to the House to resume for another three-quarters of an hour my speech-taking duties, and that part of my labour done I had to return to the office of the paper to write out—in a state fit for compositors to read—the notes which I had taken in the House which nobody but myself could read, and, to say the truth, which I could hardly read myself." The transcription of his second turn occupied him, he says, till 5 o'clock in the morning—twelve hours after he had begun his night's work—and before he could get home to bed it was close on six o'clock. "And this state of things," he writes, "lasted for five consecutive days, at the end of which time my exhaustion was so complete that I felt I must have sunk under it had there been a sixth day."

Meanwhile the present Palace of Westminster was being built. The Peers held their first sitting in their new Chamber on 15th April, 1847. On the same day the Press Gallery of the Chamber was first occupied by the journalists. The Commons were unable to take possession of their new Chamber until 1852. Two years earlier, in May, 1850, an experimental sitting was held. The Prime Minister, Lord John Russell, and the Leader of the Opposition, Sir Robert Peel, went up to the Reporters' Gallery to test the acoustic qualities of the Chamber. Bad as they were on the floor, they were found to be impossible in the Gallery, and for another two years the Commons used their old temporary Chamber while the present glass ceiling of the new Chamber was constructed below the vaulted roof for the double purpose of improving hearing and lighting.

PREFERENCE FOR LONDON

Until 1881 representation in the Gallery was limited to the London newspapers. At first summaries of the debates were supplied to the leading provincial papers by the Electric and International, and the British and Magnetic, Telegraph Companies—the original owners and conductors of the country's telegraph service—each of which employed a small staff of reporters in the Gallery. When the State took over the telegraph system in 1870 the two new agencies, Press Association and Central News were formed, and continued the supply of Parliamentary news from the Gallery to the Country Press. Those services were supplemented by special reports of the speeches of local Members provided by members of the London newspaper staffs, whose incomes were thereby substantially increased. It was on the recommendation of a Select Committee appointed to consider the reporting of the debates that in 1879 it was decided to admit the chief provincial newspapers to direct representation in the Gallery. Accommodation for the additional staffs of reporters was provided by "wing" extensions of the Gallery obtained by encroachments on the Members' side galleries right and left of the Chamber. This enlarged Press Gallery was first used at the opening of the Session of 1881. The London staffs resenting this intrusion on their ancient, solitary (and profitable) reign, called their new colleagues "the Picts and the Scots," and the provincial men, not to be outdone in sarcasm, dubbed the others "the Ancient Britons."

The next step of Parliament in its appreciation of the Gallery's services was the appointment of official staffs to report the debates in both Houses. The publication of the Parliamentary Debates was originated by William Cobbett in 1803. Some years later it was taken over by Thomas Curzon Hansard, the printer who gave his name to the publication and by whose son it was carried on until 1889 when the Government let it out to contract. On the recommendation of a Select Committee, which reported in 1908, Parliament at last decided on the publication of an official first person report of the proceedings. It came into operation in the Session of 1909.

One of the most remarkable events in the history of the Gallery was the union of both Houses and Gallery in a presentation to Mr. R. G. Emery of the *Morning Post* on his retirement at Easter, 1932, after fifty years' service in the Gallery and Lobby. It was not only a remarkable event but unique of its kind. For many years the relations between Houses and Gallery were hotly antagonistic, and even well into the latter half of the Nineteenth Century they had subsided only to the

(Continued on page 10)

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EUROPE ON THE BRINK OF WAR

THREAT OF REVIVED "HOLY ROMAN EMPIRE"

CAN THE CALAMITY BE AVOIDED?

"We live, indeed, in a mad world with the certainty of catastrophe before our eyes if things go on as they have been going. Yet with no certainty that they will be made to go better."

Mr. Wickham Steed, the eminent writer on international politics, makes this remark in the course of an interesting review of the European situation, of which he marks the threat of a combination of Germanic peoples as the most predominant feature.

He refers at length to the disarmament policy of the British Government, points out its inconsistencies, and argues that in the interest of peace Britain must make up her mind, "whether she will safeguard peace by a system of defensive alliances or by a system of declared and concerted non-neutrality towards the "crime of war."

This is a time for cool heads] & calm nerves. The outlook warrants neither indifference nor undisciplined feelings. The Prime Minister would hardly have gone to Geneva and Rome or put forward a British draft of a Disarmament Convention unless he had felt that "something must be done." The question is what can be done, and it is not to be answered in a flurry.

We have to think first of ourselves. If we do not, nobody will think for us. A clear British policy, firm and circumspect, might go far to set the world right. If other nations have any major claim upon us, it is a claim to know where we stand and what we mean. We cannot meet that claim until we ourselves know, writes Wickham Steed in the "Sunday Times" in mail week.

HITLERITE GERMANY.

Let us glance round Europe and the world. Herr Hitler and his merry men are now in unchallenged control of Germany. Their methods may not please us. They are a German Nationalist version of Hungarian and Italian translations of Bolshevist revolutionary technique. It took Signor Mussolini more than three years to establish his rule after the "March On Rome" in October, 1922. Yet, in some respects, his task was easier than that of Herr Hitler may prove to be; and his was not attended at the outset by so many international risks. On the other hand, Herr Hitler enjoys much stronger popular support than Signor Mussolini could then command.

Pending proof to the contrary, we shall therefore do well to take the features of Hitlerite Germany as the true portrait of the German people. We must be prepared for shocks at Danzig and in that uninterrupted stretch of ancient Polish soil which is misnamed the "Corridor."

The demilitarised zone in the Rhineland, which we (without the Dominions) have guaranteed, has already witnessed Nazi incursions, and may see others. An attempt to extend Hitlerite control to Austria must be reckoned with. It would perturb, and might bring into action, the countries of the Little Entente now consolidated as a Great Power; and Italy, for all her sympathies with Hitlerite Fascism would hardly welcome the weight of an Austro-German union upon her northern borders.

WIDESPREAD TROUBLE.

In Yugoslavia the internal tension set up by King Alexander's military dictatorship is unabated, and is a standing premium upon foreign intrigue. The arrest of British subjects at Moscow has strained Anglo-Russian relations. The fighting between Japan and China goes bloodily on, and Japan is talking of "preventive war" against Russia in the Maritime Province of Siberia.

Nearer home France is anxious, as is Belgium. In Holland a Dutch Nazi group is becoming active. Having studied Hitlerite methods at Cologne, these Dutch Nazis proclaim that Holland and Germany belong to each other as the lungs and heart of one and the same Germanic body; and they appear to have accepted the German Nazi ideal of creating a "Central European community of Germanic peoples" to include all Flanders, Holland and Denmark.

"Flanders" may extend to Dunkirk and Calais.

This "Central European community of Germanic peoples" is another name for a revival of the "Holy Roman Empire of German Nationality" foreshadowed by the official organ of the Austrian Clerical Government recently as the only true solution of the European problem—a doctrine which will have caused no surprise in the Vatican, where mad schemes are not always treated as they would deserve. We live, indeed, in a mad world, with the certainty of catastrophe before our eyes, if things go on as they have been going, yet with no certainty that they will be made to go better.

MD. MACDONALD'S PART

Into this world Mr. Ramsay MacDonald has thrown his speech at Geneva and the British Disarmament scheme. Experts will dissect the scheme and, in so doing, may suffer what is good in the spirit of it to escape. To me, one passage in the Prime Minister's speech seems more important than the scheme, because the value of the scheme must depend upon the meaning of the passage, which runs:—

We begin in our draft proposals with articles dealing with the organisation of peace. And there we lay down quite plainly that no nation which has signed the agreement of this Conference, which I hope is going to be signed, can be indifferent to a breach of the Kellogg Pact by any other nation. We couple that with the provision relating to supervision which will give some security that whatever obligations have been undertaken are being actually carried out. In that, on the matter of neutrality we use the idea expressed at such a timely moment, and so clearly and emphatically by Mr. Stimson, the late Secretary of State to the United States Government."

The "idea" defined by Mr. Stimson last August was that the lawfulness of neutrality is governed by the lawfulness of war; that the laws of neutrality have now become ineffective to prevent strangers to an original quarrel from being drawn into a general conflict; that the renunciation of war by the Kellogg Pact made war "an illegal thing" and therefore rendered neutrality illegal. "Hereafter," he said, "when two nations engage in armed conflict one or both of them must be wrongdoers. We no longer draw a circle about them and treat them with the punctiliousness of the duellists' code. Instead, we denounce them as lawbreakers."

WHICH VERSION?

The suggestions in the British draft for a Disarmament Convention do not quite bear out the Prime Minister's acceptance of Mr. Stimson's "idea". In fact, they fall far short of it. But they, like the rest of the draft, will need discussion and clarification. For the moment the main thing is to find out exactly what Mr. Mac-Donald meant and how the discrepancy between his Geneva utterance and the statement of Sir John Simon in the House of Commons on February 27 is to be explained.

On February 17 the British Government had associated itself unreservedly with the unanimous condemnation of Japan by the League of Nations Assembly for having violated both the League Covenant and the Kellogg Pact. Ten days later the Foreign Secretary announced that Great Britain would stop the export of arms to Japan and China, "in the most friendly spirit towards both," and said: "It will be the first time, as far as I know, in which any neutral Government, certainly any " neutral " Government which manufactures arms, has taken positive action of this kind in reference to a distant conflict with which we do not mean in any circumstances to concern ourselves."

Which version of British policy—that of Sir John Simon in the House of Commons or that of the Prime Minister at Geneva expresses the considered view of the National Government? We are entitled to know for the whole issue of peace or war may hinge upon this very question of neutrality. We may agree with Mr. Winston Churchill that, if we are determined to "keep out" of any future conflict, our present armaments are insufficient to defend our neutrality: but it is hard to understand our Ministers when like the Foreign Secretary, they proclaim our neutrality between what they have admitted to be right and wrong in the Far East and, a fortnight later, by the mouth of the Prime Minister, announce our acceptance of Mr. Stimson's "idea."

OURSELVES FIRST

We have to think first of ourselves, and to think hard. Should Hitlerite policy bring on an armed conflict in Europe and should that conflict menace the security of Continental coasts opposite our own, care for our own safety would soon make an end of "neutrality." Quite apart from aircraft, not even London might be safe from bombardment by longrange guns stationed in Flanders or Northern France. "Words cannot dry up the Channel," observed Mr. Eden at Geneva the other day; but shells like those which bombarded Paris in 1918 from a distance of seventy-five miles could cross it swiftly. When at Locano, we guaranteed the demilitarisation of the Rhineland argument was that our first line of aerial defence was on the Rhine. Now, to judge by the exploits of our own military airmen, it may be anywhere within 5,300 miles.

So we need to think hard and calmly. Neither our present armaments nor our foreign policy may be adequate for the protection of our national interests. If the chief of those interests is peace, we have to make up our minds whether we will safeguard it by a system of defensive alliances or by a system of declared and concerted non-neutrality towards the crime of war. In the latter event our armaments, with those of other countries of like mind, might—even were they reduced suffice to keep the world's peace.

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IN THE LAUNDRY

BY "LAUNDRYMAN"

Many have been the enquiries that were made by friends and readers of the Laundry column as to why the Laundry was closed last week. Some have asked whether there was no more dirt to wash and some seem to think that the Laundryman has been cowed down. The Laundryman takes this opportunity to offer an explanation to them all. First of all he would invite the attention of his readers to his last article wherein he has stated in as clear a language as possible that he has achieved to a very great extent his object in showing to the public the real worth, rather worthlessness, of Mr. M. K. Reddy and that there was no necessity to pursue the matter further for the present. That was the reason why he wanted to take rest for some time and devote his leisure to prepare himself for greater public service. He is not a man to be cowed down by anybody, much less by Mr. Reddy.

This week I am publishing a letter relating to the monopoly and mal-administration in the T. U. C. The letter is as follows :—

* * *

To the 'Laundryman,' c/o The Editor, "The Sunday Observer":—

"Dear Mr. Laundryman,

I have been a regular reader of your Laundry column which has compelled my admiration for the manner in which you have been washing the dirty linen of gentlemen who have been misleading the public and working against public interests. I want you to devote a little portion of your attention to the washing of the dirt in the Triplicane Urban Co-operative Society.

* * * *

"I propose in this letter to discuss a scheme of decentralisation proposed by the Society, an account of which appeared in the "Hindu" of the 7th Instant. For all practical purposes the scheme will appear as a measure intended to bring the millennium to the public. Few will understand the meaning or the benefits which the scheme is intended to bring about. There are about 25 branches working in different parts of the City, some working at a high profit and some with a moderate profit and a few others at a loss. The authors of the scheme tell the public why certain branches which are working at a profit should support the losing branches. Another reason for introducing the scheme is, they, say that the Directors should concentrate their attention upon the purchase of articles, as if they do not now concentrate their attention, and as if the purchase is not done properly.

* * * *

"Your readers will be interested to know that there are different committees for different purposes. There is a separate committee of 5 Directors which is called tht "Purchase Committee" which concentrates its attention upon the purchase of articles alone. There is another committee of 5 Directors which manages the Society. To manage the office work, there is the "Office Committee." For propaganda work, there is the "Education Committee." To look into the loans and deposits, there is yet another committee which is called the 'Credit Committee." When there so many committees, I fail to imagine any reason why there should be a longing on the part of the many Directors to be on the Purchase Committee? Complaints—complaints of a loud character—have been made against price and the inferior quality of the articles that are being purchased by the Society at present, even when it is managed by a limited number of Directors. I do not know what would be the fate of the clientele of the Society if there should be an unwieldy committee to purchase the articles on behalf of the Society. I am sure the worst stuff will be purchased which will be forced upon the branches which are bound to accept the articles thrust upon them, as it is done now. By this scheme, the Society is not going to improve matters. On the other hand I fear, it will be worse.

* * *

"One more reason that is given for introducing the scheme is, I understand, to do away with the General Body meeting of the share-holders of the Society. This is a very inconvenient affair to most of the Directors and instead of having a meeting of the representatives from each branch which means criticism and trouble, the Directors of the Central Board will decide amongst themselves as to what should be done to manage the affairs of the Society without any reference to the opinions of the share-holders. This system will lead to the formation of clique which might undermine the best interests of the Society.

"The Triplicane Urban Co-operative Society which has earned a name as a pioneer co-operative society when people like Rao Bahadur A. Hanumantha Rao and others managed it has fallen on evil days. It shall be my privilege to furnish you with detailed information regarding individuals who have helped to bring the society into disrepute, and I hope you will wash their linen as perfectly as you can.

I am,

Dear Mr. Laundryman,

Your admirer,

A CO-OPERATOR."

MADRAS BROADCASTING PROGRAMME

The programmes printed below, through the courtesy of the Madras Corporation, can be received by any one possessing a receiving set in his residence with the necessary licence. On Week Days: From 5-30 to 7 p.m. On Sundays and Holidays From 5-30 p.m. to 7-30 p.m.

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30—4—33 Miss. T. N. Nagarathnam Ammal South Indian Music (Vocal)

UNIVERSITY INSTITUTE AND POLITICS

BENGAL GOVERNMENT TO DISCONTINUE GRANT?

(Associated Press)

Calcutta, April. 22.

The 'Liberty' understands that the Government of Bengal contemplates discontinuing the annual grant of three thousand rupees to Calcutta University Institute on the ground of alleged political activities on the part of its members.

SERVICES COMMISSION SCANDAL

UNDUE INFLUENCE AND JOBBERY

STORY OF A STUPID ADVERTISEMENT

BY "SEARCHLIGHT"

I am sorry to have to refer to a body which has been constituted to increase the efficiency of the services and to recruit impartially public servants to the various departments of the Government. There has been considerable agitation for the constitution of a Madras Services Commission in the past in the hope that such a body will be able to conduct itself in a manner which would extort praise from all sections of the public. But as ill-luck would have it, the body which is called the Madras Services Commission, after its constitution, has not conducted itself in a manner which might place it above reproach. Particularly the Commission's activities disgusted the public after the retirement of Sir Norman Marjoribanks. I shall discuss instance by instance to show to the public, how irresponsibly and at times how idiotically it has behaved, in my subsequent articles. But I shall take a recent instance when the Madras Services Commission called for applications for two vacancies of Professorship in the Madras Law College. An advertisement appeared in the local dailies inviting applications for the post of Professors in the Law College. Every applicant was required to remit Rs. 20 to the Imperial Bank and obtain a receipt which should enclosed along with the application. In the advertisement it was not stated whether the applicant should have teaching experience or not. There were 50 applicants, I am told, for the two posts. Among the applicants there were men who have put in a good number of years of practice. These men were asked to meet the Commissioners on a particular day between 1-30 and 2 P.M. Some of them happen to be busy practitioners but they went in time in the hope of getting the job which will give them additional income. But these men were made to wait for a considerable length of time and one of the applicants seem to have protested against the delay, after which a clerk entered the hall and marked the attendance of those present. And after half an hour those esteemable gentlemen who hold the destinies of the various people in their hands entered the hall and put questions to them. Questions that are not new nor ingenious, but questions that were answered by the applicants in their applications. One of the questions relates to the teaching experience. When the applicants answered in the negative to that question, they were told that they had no chance of being selected. If teaching experience is one of the essential qualifications, why could not that be inserted in the advertisement itself, so that there could be a restricted number of applications. Why ask every one to remit Rs. 20? Does not this amount to a fraud? If this has been practised by any private individual, sections of the Indian Penal Code would have been applied to him and he would have been hauled up before a Court and would have been sent to the Penitentiary. What should be done with these Commissioners? We pause for an answer.

Leaving this for the present we shall consider the selections made by them. Can the Commissioners say that the gentlemen selected are superior either in merit or in qualifications to the other applicants. Of the two gentlemen selected, one happens to be a member of the Presidency Club of which a prominent Commissioner is either the President or a prominent member. The other applicant selected happens to be a nearest relation of a high-placed official whose services are now lent to an enlightened Indian State. Beyond these qualifications of these two gentlemen, we see no other extraordinary qualification that would warrant the selection that has been made. Yet the Madras Services Commission lays down a rule that no one should attempt to influence any member of the Commission. I shall discuss in a subsequent article whether these Commissioners themselves are competent enough to be on that body and I shall also let the public know some of the activities of the Secretary to this Commission.

BOMBAY COTTON BROKERS

DEPUTATION TO POLICE COMMISSIONER

SHOPS SHOULD BE KEPT OPEN

(Associated Press)

Bombay, Ap. 22.

The Emergency meeting of the Bombay Cotton Brokers' Association after two hours deliberations appointed seven persons to wait on the Police Commissioner in deputation on Monday next with a view to acquainting him as to what took place last night and urging him to take action against the officers concerned. Meanwhile they have decided that the market should be kept open as before.

SPORTING NEWS.

INDIAN CRICKET FEDERATION DAY

The Federation day on the Indian Cricket Federation (Pycrofts Road, Triplicane, Madras, will be celebrated on Tuesday, April 25th. The business meeting (open to members only) will be held at 5 p.m. and the general meeting at 6 P. M.

MANUEL MEMORIAL TOURNAMENT

Under the auspicies of the Temperance Recreation Club Madras, the Manuel Memorial first Hockey (sixes) Tournament will be conducted in May at the Exhibition grounds behind the S.I.A.A. Further particulars may be had from the Hon. Secretary "Happy Home" 2—54 Bazaar Road, Royapettah, Madras.

CULPABLE HOMICIDE

ACCUSED SENTENCED IN HYDERABAD CASE

(Associated Press)

Hyderabad (Deccan), April. 22.

Agreeing with the verdict of guilty of culpable homicide returned by a majority of the Jury, Justice Nawab Siddiq Yar Jung at the Hyderabad High Court to-day convicted Shaik Chind and sentenced him to imprisonment for life. Accused was charged with the murder of one Seth Narayan at Mirala's Tank on 12th March. The prosecution was conducted by Mr. Sundar Reddi, Barrister-at-Law.

AEROPLANE CRASH

Mrs. HARRY BONNEY'S MISHAP

(Associated Press.)

Rangoon, April, 23

The report received this morning from Victoria point says that Airwoman Mrs. Harry Bonney, Cousin of Benr Hinkler, crashed about thirty miles from South Victoria point.

(Reuters message of the 19th instant stated that Mrs. Bonney was indisposed and unable to resume flight. Since then nothing was heard. According to local information she was expected here on Friday, but her non-Arrival caused Anxiety.)

Details of the crash and her condition and also of the planes have not been received.

NOTICE

All contributions and articles should be addressed to the Editor, the "Sunday Observer."

Contributions should be written only on one side of the paper. Those who desire the return of their articles in case of non-publication should send a stamped and addressed envelope.

All communications addressed to the Editor should bear the name and address of the writer for authentication.

Contributors are requested to be brief and to the point, owing to the limitation of space.

All cash remittances may kindly be made to the address of the manager.

EDITOR

NOTICE

Several applications are being made by gentlemen in several districts for the supply of the "Sunday Observer" without mentioning their addresses. They are therefore requested to furnish their names and addresses clearly and legibly written.

MANAGER

THE SUNDAY OBSERVER

Stand upright; speak thy thought; declare
The truth thou hast that all may share;
Be bold, proclaim it everywhere;
They only live who dare.

SUNDAY, APRIL 23, 1933.

STILL AT THE OLD GAME

WE WERE FOR SOMETIME UNDER the impression that the Patter's Road prattler had honestly given up its delectable game of Minister—baiting. We find we were mistaken. In its last issue, "The Sunday Chronicle" has once again dragged in the name of the Chief Minister for its baseless and unscrupulous attacks. For a few weeks after the advent of this paper, the "Chronicle" found that silence was the best policy, and in vain would anyone search for a single unparliamentary word, for a solitary falsehood, for a stray terminological inexactitude. In other words the "Chronicle" was flabbergasted by the honest and straightforward expression of truth and the bold and merciless castigation and chastisement of the malicious and mendacious propaganda of lies against the Hon. The Rajah Saheb of Bobbili, meted out by this paper. Silence is sometimes the better part of bravado, and our weekly prattling contemporary knew the wisdom of the saying. After sometime, a letter here, some correspondence there, was published, as usual containing a tissue of lies and a collection of false insinuations. Sometimes the articles were anonymous, at other times signed by name-lenders, and at still other times the authorship was foisted on persons who knew nothing about the articles and who could never subscribe to the views contained in them. And now the "Chronicle" is at the old game again in the editorial columns. Even here, our cowardly contemporary takes shelter under an imaginary "esteemed correspondent"—we can never think of any correspondent who has got esteem for himself or who is esteemed by others writing to such a paper as the "Chronicle." We know who the "esteemed correspondent" is, and that he is not esteemed by anybody. But this does not matter. Even from degenerated individuals you can sometimes get truth and fairness, and if that is so, that truth should be given its proper worth, whatever may be the nature or type of man who expresses it. But in this case, even that is not possible. Our contemporary or rather, the "esteemed correspondent"—both however mean the same—make much of the fact that Kistna local board elections have been postponed from time to time by the Hon. the Chief Minister. We have been dinning into the ears of our contemporary that when one or other of the parties in an election file an objection petition to the Government, the latter cannot brush aside the objection and allow the elections to go on. Even men without brains and denizens in an asylum will admit that the objection has got to be disposed of first before elections can be conducted, unless of course the objection is obviously on flimsy and unsustainable grounds. That is the situation in Kistna, and if our contemporary is not short of hearing or defective in eye-sight, it would have found that to be the truth of the matter. We can assure our contemporary and the pubiic of one thing: the Hon. the Rajah Saheb of Bobbili will never do anything unfair or unjust, and he will never give his support to any action which he cannot justify before the bar of public opinion. In the particular case of Kistna there is not even the slightest room for doubting the fairness of his dealings and the rightness of his actions. Though the dogs may bark, the caravan passes on.

THE SPEAKER SPEAKS

THE HON. R. K. SHANMUGHAM Chetty has come, conquered Madras, and has been conquered by the lavish hospitality shown by the City in general, and the Non-Brahmin public in particular. Like a conquering hero he came, and honours showered upon him in plenty, showing the esteem in which he is held and the hold he has over the hearts and minds of the people of Madras. The Corporation presented an address of welcome, an honour done for the first time in its history to a Non-Brahmin youth. The address referred in glowing terms to Mr. Chetty's talents and attainments. There is not one word of exaggeration in it, nor a single term of overpraise. In replying to it Mr. Chetty referred to "The Sunday Observer's" expectation that if there is any interval, when he is not attending dinners and tea parties, he may give some more exercise to his tongue than he permits himslf in the Assembly. The Speaker has spoken in at least two of these functions, and thus fulfilled our hope. The speech at the Mayoral official welcome was noble, dignified and appropriate. It adorned a moral and pointed out a lesson to over-enthusiastic civic workers. But, on a point of order, we would like to ask the President of the Assembly what right he has to pull up members of the Municipal Corporation in Madras. The other occasion when he spoke was at the Madras Dravidian Association's Dinner at the Freemasonic Hall. His post-prandial speech, as reported in the press, is a model of wit and humour. Affectionate but accurate tributes were paid to his great qualities of the head, and his qualities of the heart were revealed in his reply which showed a temperamental incapacity to forget old friends. Dr. Natesan was all admiration, and rightly too, for his protege, for whom he predicted future greatness years ago when the Dravidian Association entertained Non-Brahmin graduates at a tea-party. But it was reserved for Mr. Satyamurthi to say that "what a Madrasee Brahmin has failed to achieve, a Madrasee Non-Brahmin has achieved." Mr Satyamurthi was unwillingly paying a great tribute to the Non-Brahmin Movement, and the Dravidian Association which was the first to agitate for communal justice. Leaving this apart, there was one common feeling in the minds of those who exercised their tongues at the dinner and those who did so after it, that Youth, the community and the country felt proud of his election to the highest position of dignity in India that an Indian can aspire to. And that is the greatest tribute to the greatness of Mr. Chetty.

MAYORAL ROBES

"THE SUNDAY CHRONICLE" DOES not like Mayoral robes. It is not satisfied with anything. It does not like anybody. And the glittering robes worn by Mayor Muthiah Chettiar are an eye-sore to it. The reason given is amazing in its absurdity and astonishing in its stupidity. "The real workers of the world, like Gandhi whose passion is service and whose mission is ceaselessly to apply the shoulder to the wheel—have no time or inclination to think of velvet and lace borders." That is the quintessence of nonsense expressed in words. Of course those who put their shoulders to the wheel, like bullock-cart drivers, do not require Mayoral robes. For once in its life our contemporary is right. Gandhi also does not require velvet or lace border. Here again it is right. Gandhi belongs to the loin-cloth variety. Does our contemporary want Corporation Councillors and the Mayor to believe in the minimum of dress? It may be that in Malabar people need not wear any dress at all, but here advance of civilisation compels all to clothe their bodies decently, progress of democratic institutions makes people attach some dignity and prestige to certain offices. The Mayor of London, for example, wears the most elaborately-finished robes which are a sight to see. So also Mayors of other places. To say that Gandhi does not require velvet and therefore the Kumararajah of Chettinad should not wear a velvet Mayoral robe is a process of reasoning which even unalloyed fools and unadulterated idiots would not advance or adopt. We think we would leave it at that.

WE EXTEND OUR HEARTY CONgratulations to Mr. T. S. Nataraja Pillai on his election to the Presidentship of the Pachaiappa's Trust Board Mr. Pillai who has been interesting himself very much in the spread of education will, we are sure, be able to render valuable services to the Pachaiappa Institutions. His election to the Presidentship is appropriate in more senses than one, because the late Lee Chengalvaroya Naicker, a community-man of Mr. Pillai, has contributed a major portion of his wealth to the charities of Pachaiappa. There has been a feeling among the Vanniyakula Kshatriyas that their interests are not being looked into properly, and now that Mr. Pillai is there, he will be able to help his community which is a very backward one, educationally and economically. Mr. Pillai did not aspire for the Presidentship on communal grounds or on grounds of seniority, but it was offered to him by his colleagues for reasons of merit. Mr. Pillai is an erudite scholar in English and Tamil, a powerful writer and a charming speaker, and now he has before him greater opportunities to serve the public. We wish him a long and useful career.

JOINT PARLIAMENTARY COMMITTEE DELEGATION

OFFICIAL ANNOUNCEMENT OF PERSONNEL

Simla, April 20.

The following "Communique" has been issued:—"The joint Select Committee has decided to call into consultation the following representatives from Indian States and the British India:—

(INDIAN STATES):

Sir Akbar Hydari.
Sir V. T. Krishnamachariar.
Naweb Sir Liaqat Hayat Khan.
Sir Manubhai Mehta.
Sir Mirza Mohamed Ismail.
Sir Prabhashankar Pattani.
Mr. Y. A. Thombare.

(BRITISH INDIA):

His Highness the Aga Khan.
Sir C. P. Ramaswamy Aiyer.
Dr. B. R. Ambedkar.
Sir Hubert Carr.
Mr. A. H. Ghuznavi.
Sir Henry Gidney.
Sir Hari Singh Gour.
Mr. A. Rangaswamy Iyengar.
Mr. M. R. Jayakar.
Mr. N. M. Joshi.
Mr. N. C. Kelkar.
Sir A. P. Patro.
Sir Abdur Rahim.
Sir Tej Bahadur Sapru.
Hon. Sir P. Sethna.
Dr. Shafaat Ahmed Khan.
Begum Shah Nawaz.
Sardar Buta Singh.
Sir Purshotamdas Thakurdas.
Chowdhury Zafrullah Khan.

HINDUS AND JOINT COMMITTEE

NEED FOR CO-OPERATION

Dr. MOONJE INTERVIEWED

(Associated Press)

Lahore, April 22.

Dr. Moonji in a press interview, prior to his departure from Lahore, said that the Committee appointed by the Maha Sabha to consider the question of giving evidence before the Joint Committee had not yet arrived at any conclusion, but the Maha Sabha might decide to lead evidence. At any rate, the Hindus of Bengal and Sind are thinking of representing their grievances before the Committee and, if the Punjab Sabha decided to maintain an attitude of aloofnees, the All-India Sabha will decide the question by votes, after consulting all branches.

His own desire was to preserve the solidarity of Hindus on the question of co-operation with the Joint Committee.

NO DEPUTATION TO ENGLAND

LIBERALS DO NOT WANT TO TENDER EVIDENCE

Bombay, April 22.

It is understood that the question of the Liberal Party sending a Deputation to England to represent its views before the Joint Parliamentary Committee was informally discussed before the Federation met in open session in Calcutta. The Council of the Federation which met immediately after the close of the open sessions further considered this question but in view of strong opinion expressed by the Federation on the White Paper proposals and doubts expressed regarding the utility of sending a Deputation to England it was ultimately decided not to respond to the general invitation recently issued by the Government regarding tendering of evidence by representative institutions before the Joint Parliamentary Committee.

H. E. THE VICEROY

RETURNS TO SIMLA

Simla, April, 22.

Their Excellencies the Viceroy, and the Countess of Willingdon and party arrived to-day by motor from Gwalior,

BURMA COUNCIL

NUMEROUS MOTIONS ON SEPARATION OR FEDERATION

DEBATE EXPECTED TO BE LIVELY

(Associated Press)

Rangoon, April. 22.

Separation of federation question, will be the subject of acute controversy in the forthcoming Legislative cession commencing on the 25th April, and so far seven motions have been tabled by separationists, and antiseparationists. Party leaders had to-day a private conference with the President at which the procedure regarding the debate and order of motions were decided.

FOREST MINISTER ASKS FOR SEPARATION

The first motion by Sir Joseph Maung Gyi, Forest Minister and Ramri Maung Maung formerly Member of Dr. Ba Maws Party asks for separation of Burma on the basis of agreement to be arrived at, by Burma Delegation with the Select Committee of Parliament.

DR. BA MAW OPPOSES SEPARATION

The second motion by Chit Hlaing and Dr. Ba Maw opposes separation on the basis of the premeirs constitution, and opines that the White Paper proposals are inadequate and unacceptable, and recommends that Burma should remain part of India, demanding adequate facilities for modification of the White Paper constitution in the interests of Burma.

PEOPLE'S PARTY REJECTS FEDERATION

The third by U So Nyun on behalf of Peoples Party rejects federation on the prospects indicated in the White Paper proposals, and requests the British Government to invite a Burma delegation to London to assist the Joint Committee to formulate a constitution for separated Burma.

ROUND TABLER'S MOTION

The fourth by UNi (Round Tabler) asks for separation on the premiers constitution, and suggests joint Conference for alteration or modification of the premiers constitution preferably in Burma.

The fifth by Ba Thaung Member of Ba Maws Party opposes separation disapproves of the White Paper constitution and proposes that Burma shall enter federation on the same terms as are acceptable and are finally settled for other provinces.

The sixth and seventh by two anti-separationists from Upper Burma, oppose separation of Burma on the premier's constitution. It is understood that some more motions are expected, but the first three are interesting and will create a lively debate, while others will probablybe withdrawn later.

PROPOSED REVISION OF POONA PACT

DR. AMBEDKAR SUGGESTS OMISSION OF PANEL SYSTEM

HOW HIS PROPOSAL DIFFERS FROM MAHOMED ALI'S FORMULA

GANDHI—AMBEDKAR INTERVIEW TO-DAY

(Associated Press)

Poona, April. 22.

Mr. Gandhi received yesterday afternoon a letter from Dr. Ambedkar seeking an interview with him (Mr. Gandhi) on the subject of Poona Pact. Mr. Gandhi has replied in the affirmative and the interview has been fixed for nine O'clock tomorrow morning. Dr. Ambedkar's intention appears to be to discuss the question of replacing the panel system of voting as provided for by the Poona Pact by some other machinery. Mr. Gandhi has declined to throw any light on his attitude towards this suggestion.

DR. AMBEDKAR EXPLAINS

Bombay April 22

"The reason why we want to alter the panel system of election in regard to Depressed Classes is because it involves double election with its concomitants and that is too much for an average candidate of Depressed Classes" said Dr. Ambedkar interviewed by the Associated Press. What he, after consultations with his community had decided to ask Mr. Gandhi was, there should be only single election and that no candidate standing for Depressed Classes seat in a general constituency should be declared duly elected unless he had secured at least twenty five per cent of votes from Depressed Class voters. Asked if his proposal was the same as that of the late Maulana Mohamed Ali Dr. Ambedkar said that it was wholly different as his proposal required securing of certain per centage of votes from Depressed Classes unlike the Mohamedali's formula which required securing of votes from both the communities.

Asked as to why he had not thought about the costliness of the panel system he said that the circumstances under which they signed the Poona Pact were such that they had to do everything hurriedly. But since then he had consulted his friends and colleagues who agreed whith him that the method of election should be altered.

INDIAN MERCHANTS' CHAMBER'S VIEWS

WHITE PAPER PROPOSALS RETROGRADE

OBSTRUCTS DEVELOPMENT OF POLITICAL RESPONSIBILITY

(Associated Press)

Bombay, Apr 22.

The Indian Merchants' Chamber voiced its dissatisfaction with the reforms proposals at an extraordinary general meeting held this afternoon, to consider the resolution on the White Paper, Mr. Mathurdas Vasanji Khimji presiding. After two hours' discussion the Chamber adopted a resolution characterising the White Paper proposals as positively retrograde, unacceptable to the people and bound to cause friction in the actual working of the constitution. The resolution *inter alia* stated that the proposals now formulated could not but obstruct the growth and development of political responsibility and would defer indefinitely the attainment by India of a position analogous to that of any British Dominion. Further proper consideration of the White Paper could not be obtained under the present circumstances when freedom of speech was generally denied and Congress which was the largest political organisation in the country continued to be suppressed. In view of these considerations it opined that no useful purpose would be served by participating in the consideration of constitutional changes unless and until political liberty was restored to every section of the population.

CIVIL SERVICE REGULATIONS

PUBLISHED IN GAZETTE EXTRAORDINARY.

(Associated Press.)

Simla, Apr. 22.

A Gazette Extraordinary publishes the civil services (Emergency Reductions from pay) Rules 1933, Civil Services Protected personnel (temporary Abatement of pay) Direction 1933, Superior Civil Services (Emergency Reduction of pay) Rules 1933 and High Court Judges, India (Temporary Abatement of pay) Direction 1933

FOR HAVING RED POSTERS

NAUJAWAN EX-SECRETARY ARRESTED

CAUGHT RED-HANDED

(Associated Press)

Lahore, April 22.

On a charge of being in possession of Red Posters inciting murder of officials Udhesingh Rawat, ex-Secretary of the Naujawan Bharat Sabha, Delhi was prosecuted before the Additional District Magistrate under Section 18 Press Act and 302-115 I. P. C. today. Police witnesses deposed that accused was shadowed since his arrival from Delhi from where he was externed while a Police constable said that the accused was found pasting a red poster outside the Lahore Gate on the 23rd March. After recording further evidence the Magistrate adjourned the hearing to 24th April.

AN UNLICENSED PISTOL

MEDICAL PRACTITIONER IN TROUBLE

Lahore, Apr. 22.

Medical practitioner of Lahore named B.D. Chadha appeared before the City Magistrate to-day, to answer a charge under Section 19 Arms Act following the alleged recovery from his house of an unlicensed pistol. Acting on information, the Police searched the accused's house on the 23rd March, when it is alleged they seized a pistol, and also a quantity of obscene pictures. The case was adjourned to Monday next.

A SALT ARREST

(Associated Press.)

Ahmedabad, April 22.

A person having 70 lbs. of contraband salt in his possession was arrested to-day at the Railway Station just as he alighted from a train.

CONGRESS WORKERS ARRESTED

(Associated Press)

Bombay, April 22.

Four Congress workers were arrested today in connection with Congress activities.

SCHOOLS AND POLITICS

BROACH MUNICIPALITY REVERSES PREVIOUS POLICY

GOVERNMENT GRANT RESTORED

(Associated Press)

Bombay April 22—

A Bombay Government communique announces the restoration of the annual grant to Broach Municipality (which was suspended two and a half years ago) in view of the fact the new committee of management reversed the policy of its predecessors and decided to act according to the policy of the Government prohibiting schoolmasters and children from participating in political demonstrations.

PRINTING CONGRESS POSTERS

SHOE-MAKER CONVICTED

(Associated Press)

Peshawar April, 22.

Capt. Cole, City Magistrate convicted today Khiyali a shoemaker under section 17 (i) of the Criminal Law Amendment Act and sentenced him to six months rigorous imprisonment. The accused was arrested on the 18th March following a raid on his house by the C. I. D. and recovery of two cyclostyle machines which the Prosecution alleged had been long used for printing objectionable congress posters for distribution in the city.

GOLD EXPORTS FROM BOMBAY

(Associated Press)

Bombay April 22,

The total value of bar gold and sovereigns exported from Bombay for the week ending April 22 amounts to 757140. The total value of gold exported from Bombay since England went off the Gold standard now amounts to rupees 1224736253.

DACOIT LEADER SENTENCED

APPEAL REJECTED

(Associated Press)

Peshawar, April 22

The Judicial Commissioners rejected the appeal and confirmed the sentence of transportation for life passed on Umargul leader of a gang of armed dacoits who, on the evening of 31st August, held up a car coming from Murree to Warden near Mardan village, and looted properties belonging to Captain Booth and Lit. Platt.

DEFALCATION AND MALADMINISTRATION

BENARES MENICIPALITY SUPERSEDED

U. P. GOVERNMENT'S STRICTURES

(Associated Press)

Allahabad April 22

Resolution superseding the Benares Municipality says "Its maladministration is not a new one. In March 1923 a special enquiry was ordered in connection with certain defalcations and the commissioner recommended supersession on the ground that it was a political body rather than a business body, but the government held its hand. Unfortunately the Board failed entirely to profit by this warning. The result has been that the Board served a whirlwind which its successors are reaping today. Subsequently its work was also marred by appointments made on political rather than on administrative grounds. After going into the findings of the Enquiry Committee appointed in 1931, with Mr. J. M. Basu retired District Judge as President, the resolution says that the government are satisfied that nothing but the most drastic measures of reorganisation and ruthless purging of the superior staff can suffice to restore the Municipality to a reasonable and efficient footing and supersession is the only remedy.

DACOIT AT LARGE ARRESTED

(Associated Press)

Karachi, April 22.

Abdul Rahman Brohi who is alleged by the Police to be responsible for a number of recent daylight dacoities in Upper Sind and for whose capture the Government had offered a reward of Rs. 2,000 is reported to have been arrested in Kalat State yesterday.

KARACHI CONGRESSMEN

RESTRAINT NOTICES RENEWED

(Associated Press)

Karachi, April 22.

Restraint notices which were served on prominent Congressites numbering a dozen last month have been renewed until further orders.

STORMY WEATHER IN SIMLA

(Associated Press)

Simla, April, 22.

Weather in Simla continues to be stormy and bitterly cold.

BRITISH PREMIER AT WASHINGTON

WORLD ECONOMIC PROBLEMS

ATTEMPT TO CLEAR OBSTACLES BLOCKING HIGHWAYS OF TRADE.

(British Official Wireless.)

London April 22 Via Rugby. Mr. Ramsay MacDonald met with an extremely cordial reception on reaching Washington last night. The purpose of his visit was outlined in a statement issued to the Press in which he said:—

"President Roosevelt invited me, both as the Premier of my country and Chairman of the world Economic Conference, to come over and explore the problems which shall be dealt with at that gathering. I have accepted, because I believe that we too are in harmony of spirit regarding all great world causes, and agree that the most pressing of these at the moment is the removal of the economic distress which has befallen us.

"We must strive to clear the obstacles that block the highways of trade, both within our own countries and between the nations, and so restore the hope of employment to workless millions. I hope to have with the president a frank exchange of views over the range of issues, both economic and political. They concern other countries as well as ourselves, but a way must be paved for concerted action, and I believe our meeting is necessary to that end".

The Premier also delivered broadcast messages on similar lines.

"LIFE AS A "TEST MATCH"

BISHOP'S ADDRESS

The Bishop of Hulme (the Rev. T Sherwood Jones), who gave the midday Lenten address at St. Ann's Manchester chose as his subject "The great test match," by which, he explained, he meant nothing less than life itself. Life without tests, he said, would be a dull, insipid, spiritless thing, like going into bat with no one ever trying to get us out. He spoke of the qualifications of courage, discipline and endurance needed alike on the cricket field and on the field of life, and said that it was not a misuse of Scripture to bring it into games, because the great principles laid down for us there were applicable to all life.

Christ himself, he continued, chose a test team of twelve men. It was not a perfect team by any means. They were not super-men; they were individuals who had much to learn. One had to go—the twelfth man—because he was all out for self. But there was another one, Peter and he had it in him to make good, but he took a lot of coaching; he was so impetuous and so presumptuous. But in the end, after many ignominious experiences, what a mighty asset he became to that team! They noted the boldness of Peter, in nothing terrified by his opponents, who, in the end, found him a man they could not get out. He combined sound defence with hard hitting.

"When I think of Peter, I am encouraged; I hope you are encouraged," said the Bishop "You and I may have failed. But the Captain is still waiting to give us a place—to give us a chance—in His team. Will we take it?"

THROUGH HIS EARS HE SEES

"Seeing" with his ears is a science to Mr. George Barnard, a blind Londoner, who knows London almost as familiarly as the most wide-awake Londoner.

He knows Kensington, Fulham, Putney, Streatham, as well as he knows the streets of his native Lambeth by the echoes.

Buildings also have sounds peculiar to themselves. Mr. Barnard knows the Albert Hall and St. Paul's Cathedral, for instance, by their echoes.

One of the congregation in Westminster Cathedral on its opening day, he could sense the vastness of the building but he was puzzled by the echoes.

Every time the choristers sang he heard their voices twice. "It was like a chorus of angels," says Mr. Barnard. It was only afterwards that he discovered he had been listening to the choristers' voices beating against the dome, and travelling back to his ears through the crevices of the boards which obscured it from view.

LAWRENCE OF ARABIA TO LEAVE R.A.F.

'MYSTERY MAN'S' APPLICATION TO THE AIR MINISTRY

London, (by Mail)

An application from Aircraftman T. E. Shaw (Colonel Lawrence of Arabia) was received at the Air Ministry for his discharge from the Air Force.

It was stated that the application is now under consideration.

It is understood that no explanation was given of the grounds on which discharge is desired and that no application had previously been received by the Air Ministry for transfer from his present station at Mount Batten, Plymouth.

Lawrence of Arabia is probably one of the most romantic and elusive figures produced by the Great War. An archaeological student and an expert in Arabic, he rendered important and valuable aid during the Palestine campaign.

Yet after the war he joined the Royal Tank Corps as a private and later was permitted to transfer to the R. A. F. as a mechanic.

One of the most shy and self-effacing of men, Aircraftman Shaw has never revealed the real reason why he took this step.

On the one hand it has been suggested that he wished to escape the romantic fame which had grown round him as Lawrence of Arabia, and on the other it has been said that owing to war wounds his doctor had advised peace and quietness.

SHAW AS AMERICA'S DICTATOR

DUEL WITH REPORTERS

Mr. Shaw, when he arrived at San Francisco, on his first visit to the U. S, was met by a brigade of reporters and asked the intriguing question: "Would you care to be America's dictator?"

The reply was characteristic. It was simply, "How much would you pay me?"

Other questions were trivial by comparison. One reporter asked: "Where have you found the happiest people?" The answwer was Shavian —"In the cemeteries."

"I mean alive," pursued the reporter. "I have not been everywhere," countered the dramatist.

"Should women vote?" was answered with "Absolutely not. In England they make elections foolish. At their first election they voted to hang the Kaiser."

"Do you like safe Government?" asked another Pressman. "Yes, like a safe man—safe to do nothing." was the reply.

And finally a reporter asked, "Would you add anything to your plays?" "Good heavens," said Mr. Shaw, "are they not long enough for you?"

FOR A QUIET CORNER

IT'S MANHOOD THAT COUNTS

CHARACTER IS THE BEST CAPITAL

During the last year or two we have heard a great deal about the Means Test, which, according to many critics, isn't fair because it often penalises the saver and rewards the spendthrift.

It is not my intention to go farther into this matter just now, but what are a man's means?

Think it over, and you begin to realise that the word can be interpreted in a number of different ways. Shakespeare, for instance, says: "The means to do ill deeds makes ill deeds done," but we also say of a poor man that his means are scanty, and of a rich man that his means are vast.

My dictionary says that, when used in the plural, "means' stands for income; estate; instrument; that is, a man's possessions or resources, and also the methods (the means) he employs to gain the results or ends he seeks or works for, writes the Editor of "Answers."

Many people I have met have given me the impression that they thought these two meanings one and the same, that they believed that material possessions were the main instruments with which we must work to get results out of life.

"Well, we know that means vary enormously. How much money, for instance, have you at command? Is it measured in pence or pounds? Is it a great fortune, or "the widow's mite"? Whatever it is, it represents your means as understood by governments and municipalities.

But are possessions the main instruments of success in life? There is, to be sure, a tendency to-day to declare that money is power, that money "talks." We even speak of "the almighty dollar."

These phrases are natural enough, and by no means without foundation in fact, but I think the experience of mankind amply proves that, in the long run, it is manhood that counts rather than money. Those qualities which we associate with a real man —independance, courage, audacity, foresight, skill, grit endurance, patience, and honour—count for more than cash.

I remember talking once with the late Lord Leverhulme. As everybody knows, by virtue of these qualities of manhood, he built up, from very insignificant beginnings, one of the world's greatest business concerns. Among many other wise and shrewd things he said to me was this:

"I know lots of young fellows say: 'It's capital one wants. What can a fellow do without capital?' My goodness! It is exactly the opposite. It is capital that is looking for young people all the time. Capital is shorter of young fellows of the right stamp than young fellows are short of capital.

"A young man's best chance is to start without capital. The only capital he needs is manhood, the willingness to pay the price of success in the coin of self-sacrifice, the stimulation of those things that are helpful and the repression of those things which are hindering, if not actually harmful. It's not more money so much as more manhood we need."

The younger countries of the world have all been founded within comparatively recent times by pioneers, men who were not daunted either by difficulty or danger, who faced starvation and death, who went through fire and water, who crossed deserts and mountains and mighty rivers, seeking some unknown goal.

They had those qualities of manhood which are the main means of success, and their manhood made their means. Manhood came first. Means followed. And, though the world has experienced a great and sorry set-back, from which it is long in recovering, the recovery will come if manhood does not fail and fall, if the will to self sacrifice is not destroyed by the very things which our sturdy fathers created by their own self-sacrifice.

Remember "the throws that throw the world," as the poet puts it, are not biceps, but brains and heart and will-power and sterling character, and the men and women in whom these are best developed, in whom these are most justly co-ordinated, will prove the men and women who are ready for the great revival of the world's work when it comes, as come it will. So—

"Be ready to work, be ready to play,
Be ready when duty calls;
Be ready to fill the well-spent day,
Be ready whate'r befalls;
It's the moment you miss that seems to be
The moment that counts the most,
So be ready to run when the starter calls,
And you'll be first at the post,
"Be ready to act in the time of need,
Be ready to help always;
Be ready to do a kindly deed.
Be ready to face rough ways;
It's the hands that are ready to do and dare,
The hearts that are promptly kind,
That the world is looking for everywhere,
Although they are hard to find."

In other words, manhood is more than money, for manhood is the means whereby alone we can win for ourselves and for the world the things that are most worth while the things that money cannot buy or great possessions compel.

NEW LAW MEMBER

SIR B. B. GHOSE TAKES CHARGE

(Associated Press.)

Simla April 22.

A Gazette Extraordinary notifies that Sir B. B. Ghose has been appointed temporary Member of the Executive Council vice Sir B. L. Mitter who has proceeded on leave.

Sir B. B. Ghose has taken upon himself the execution of his office this afternoon.

MRS. NEVILLE CHAMBERLAIN

WOMAN WHO CAN KEEP A SECRET

London, (by Mail)

Can women keep a secret?

Mr. Neville Chamberlain, the Chancellor of the Exchequer, who at this moment—he is preparing his Budget—is the custodian of more secrets than any man in England knows one woman whom he can trust not to tell.

That woman is his wife.

The Chancellor, in thanking the Birmingham Unionist Association for his portrait – in oils—presented in recognition of his part in bringing Tariff Reform into being—paid this tribute to Mrs. Chamberlain.

"You know how ardently she has thrown herself into her husband's interests, interests which were unknown to her at the time we were married.

"She has shared all my plans: she has been privy to all my secrets; she has never divulged one.

"She has rejoiced in my successes, she has encouraged me in my disappointments, she has guided me with her counsel, she has warned me off dangerous courses and she has never allowed me to forget the humanity that underlies all politics."

ON TRAVELLING WITHOUT A TICKET

(BY ONE WHO HAS DONE IT)

I simply cannot help it—I have a fascination to do it—to cheat the railway company. It is for the medical men to find out the name of the disease, but disease it is—cleptomania, we all know; I wonder what it is to defraud a public utility service as the railway—but I do it.

Every time that I travel, I take the greatest precaution, rouse the shrew dest ingenuity to see how I can reach my destination without either paying for my ticket or for my luggage—preferably travelling first class, positively second, never third.

It is difficult to travel third and escape detection. And then, if you do not have a ticket in the third class, you might even get a kick—and almost invariably the T. T. C. will not accept a bribe in a third class carriage. The man is ashamed, especially as the passenger draws out from the corner seat: "Well, you must have had some good luck today—take the rupee and grow rich. Let the poor man go."

There is human sympathy in the third class bogie for the man without ticket or whose luggage is being weighed in the balance and found too heavy.

THE EQUIPMENT

If you have a nice dress, two or three illustrated newspapers, a tin of costly cigarettes, opened out, a glass tumbler and a few aerated water bottles scattered deliberately about—and some heavy boxes underneath the seat or piled against the lavatory door—that makes the greatest effect—you can snap your finger at the T. T. C. I have often said the truth, and yet the T. C. will not believe it: "surely," I used to say, "I have no ticket—" and offering him a cigarette, I ask him about his D. T. S, and superintendent of his office, with whom, of course, I am on intimate terms—why, sometimes one of them happens to be my wife's relation, by her first cousin, you see—and the thing clinches. The ticket is never asked.

"My servant has my ticket—" you bawl out as he goes, and he profusely apologises and leaves the carriage.

THE CHARMS OF WHISKY

There is no Anglo-Indian T. T. C. yet born who will not succumb to a peg of whisky and soda—and it is criminal lunacy, in these days of cuts, to pay for your second class, from say Delhi to Calcutta, if three *barra* whisky can do the trick to you. They never fail.

My greatest achievement was when, after the second peg, I pretended to get excited and taking my ticket—an old one purchased from Delhi to Sahadra six months ago—I actually threw it out of the window: "There goes my ticket—ha! ha! and I know I am safe with you—".

"Most surely, this is my railway, my railway—m-m-my-y-y--" and this T.T.C. and I have since become chums for life.

It is marvellous—the work that one live bottle can do for you in a railway carriage. Speak of the special trains of the Princes or the Viceroy?—They do not attain to half the importance that I do.

THE SECRET OF DRESS

When Gandhi invented the loin cloth, he did not surely help the brainy fellow to fight his way through on a railway journey, without ticket. With a loin cloth, you cannot help being pestered for tickets by every man dressed in authority—he looks in to see if the scarecrow of a fellow, perched on the first class sofa, has a ticket. With a shorts and the hat, visible from the upper berth, why, you carry your passport on your forehead.

Dress and dress alone is your free pass for a free ride from any point to any point in any railway system in India. But how long?—(Roy's Weekly)

SHAW'S DISCOVERY OF THE BIBLE

THE BLACK GIRL WHO MARRIED AN IRISHMAN

The first edition of Bernard Shaw's recent book "The Adventure of the Black Girl in her Search for God." which was first issued in December 1932 has within two months of its publication undergone about seven or eight reprints testifying thereby to the immense popularity of the book. Bernard Shaw has already become a classic in literature. Shakespeare's plays were introduced in the schools and universities nearly three or four hundred years after the poet's death, but Shaw has already been introduced into the universities and I do not know if, while I am penning these words, some university is not actually planning to confer on him its highest degree.

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In other words the fire-eating red-bearded Shaw who used to address meetings standing on a soap-box at street corners has become quite respectable; his red beard in consonance with his present mellower temper and outlook has become spotlessly white. A man who railed at things because they were ill-done and at things well-done, because they were not done better, has become to-day very weak and compromising. He has become a responsible citizen of the state and he cannot to-day repeat the irresponsible things that he said in his early days. Shaw the iconoclast has become Shaw the respectable. And all charming and high class ladies invite him to non-vegetarian dinners which he politely refuses on the ground of his much advertised vegetarianism, writes Ex-Shavian in "The Advocate."

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This brings me to the purpose of this article which is to find out if I can honestly say something nice about his recent novel. Shaw himself confesses—if we can trust his words—that he found himself writing the adventures of a black girl without any premeditated thought and as if by sudden inspiration. That is why he did not write a preface to this novel. Chesterton says that Shaw is a prefatory sort of person; he must go on writing prefaces longer than the plays; the ideas in the plays not being very plain, he goes on explaining them in prefaces which are more difficult than the plays to understand. As a matter of fact the ideas of Shaw are very simple but the rational process by which he arrives at those ideas is so tortuous and round-about that he thinks his ideas are very complicated. He is like a man who is standing on his head who ought, as a matter of fact, get an upside-down view of the Universe; by a sheer brilliancy of the intellect he manages to get in spite of his unnatural position, a natural view of the universe; he shouts with joy at this great discovery and begins to announce it to people who are standing on their feet and who, therefore, cannot understand why Shaw is making such a fuss about the matter; but that is Shaw all over.

• • • •

I have got some such feeling at the back of my mind as I read Shaw's latest book. I ask myself what is that Shaw wants to tell us? I answer: he does not want us to accept the Bible as an infallible guide for conduct, which by the way, no body does. Even the Bishops now-a-days speak with reserve when they talk about the ridiculous accounts of the origin of the world, the miracles and mysteries as given in the Bible. Speaking of miracles, I will definitely say that if a miracle were to happen in the *Advocate* office, we shall have to hush it up now that the Bishops have become agnostic about them. As to the common man in the street, he does not really bother about the Bible or any other sacred book. He accepts it as a habit, as a mechanical part of his life; but when he begins to think of anything serious he puts his biblical ideas into his pocket and wants to find out what have been the recent developments in it. Mechanically, as a matter of habit, he may accept the Bible or the Gita, but practically he will never trust these books to tell him any secrets about his trade or profession. Let us have in this connection a small piece of Shavian wisdom. "As to Bible science," says this oracle, "it has over the nineteenth-century materialistic fashion in biology the advantage of being a science of life and not an attempt to substitute physics and chemistry for it; but it is hopelessly pre-evolutionary; its descriptions of the origin of life and morals are obviously fairy tales; its astronomy is terracentric; its notions of the starry universe are childish; its history is epical and legendary; in short, people whose education in these departments is derived from the Bible are so absurdly misinformed as to be unfit for public employment, parental responsibility or the franchise." This is written in a very grand style, so grand indeed that many people will be taken in, but I ask Mr. Bernard Shaw, how many people are actually deriving their general education from the Bible? Can he point out at least one in a thousand who looked upon the Bible as Encyclopedia Brittannica and yet who was entrusted with any responsible public post? The fact is that the Bible has long ago ceased to count as an important factor of education among the nations of the world and Bernard Shaw does not know it. People have already gone ahead of the Bible although for decency's sake they don't say it and after hundred years Mr. Shaw is writing a book to tell them that they must not take the Bible as an infallible guide of knowledge and conduct. I can imagine hundreds of people laughing in their sleeves as they listen to his belated words of wisdom.

As to the story of the black girl, it makes fairly interesting reading if we beforehand make up our mind by reading Shaw's Epilogue, that the story can teach us nothing new. The black girl begins her search for God by passing under review all the gods of the Old and New Testaments. She is not satisfied and finally she meets an old man who is cultivating his garden; he tells her not to bother about the question of God but held him to cultivate the garden. The old man is obviously Voltaire; after a few days an Irishman (Shaw himself) breaks into the garden and insists on staying there. The girl asks him about God and he answers in his characteristic manner:—

'Devil a search," said the Irishman, "sure God can search for me if he wants me. My own belief is that he's not all that he sets up to be. He's not properly made and finished yet. There is something in us that is driving at him, and something out of us that is driving at him: that's certain; and the only other thing that is certain is that that something makes plently of mistakes in trying to get there. We've got to find out its way for it as best we can, you and I; for there's a hell lot of other people thinking of nothing but their own bellies."

In plain words the Biblical gods are given up for this new god, the Bergsonian *Elan Vital* who is ever becoming and who is not perfect—yet. That the path towards this god is through trial and error is also made clear by Shaw who does not give a guarantee that the evolutionary path that we have taken does not lead to extinction but to *Elan Vital*. So after getting rid of the biblical superstition, a scientific superstition has been enforced upon us; the biblical superstition was at least simple and clear, but now we feel that our heads are in the clouds without feeling our feet on the ground. No, Mr. Bernard Shaw, your ruse is very clever, but it will not work; after damning the Bible to perdition, we thought you were making the atmosphere clear and free; but you want to introduce your Religion of Life Force in its place; and so far as we have seen, religion has played havoc in the lives of men. Religion first makes its appearance as the friend of the poor; but it merely sublimates their longing for material well-being and renders them politically harmless; after this admirable work is over, it becomes a bulwark of reaction. According as the ruling class is feudalist or capitalist, it changes its materials of defence and therefore so long as we have not had a classless society which will give free scope to all our spiritual impulses, we cannot decide on the merits of any religion, old or new; but so far as its past history is concerned, it is blackened by certain records which negate the idea of religion. Religion in the past has been on the side of the exploiter, therefore, I cannot appreciate Shaw's endeavour to introduce a new religion; besides the appreciation of the Bible tribal gods from a purely evolutionary point of view makes us forget that right across the whole evolutionary development of society cut the horizontal lines of class struggle in which alone any phase of religious development could be properly and scientifically understood; Shaw's failure to appreciate this point of view has landed him on the horns of a dilemma and he does not know which is a true conception of life. The attempt of Shaw is naive and I am only hoping that Shaw himself will not know that his book has come at least hundred years too late.

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APPLY TO MANAGER

THE SUNDAY OBSERVER

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IN DEFENCE OF THE DEPRESSED CLASSES

MAHATMA HAS SOLD THEM AT THE FIRST OPPORTUNITY

(BY A 'DECLASSE')

A cynical eyebrow may easily be raised at an essay in so unorthodox, unmahatmic a terminology as the first heading of this little article embodies, though for the life of me I cannot understand what earthly difference it makes if instead of describing a member of the socalled untouchable classes as a Mahar, a Chambhar or by any other nomenclature in sub-species, you damned him straight with your newfangled "Harijan."

KILLING WITH KINDNESS

One objects to this term for definite reasons. For one thing, its imbecility suggests the Vaishnav, which both in Gujrat and the Maratha country, carries bitter and even shameful associations. For another, it is pure dope with which the "touchables" like the Mahatma try to bribe their little consciences. The patronage implied is certainly humiliating, and we, who have long been accustomed to chew the Biblical stones with optimistic hearts, should be justified in raising a protest once in a life-time, and calling our friend, B. J. Deorukhkar, not 'Harijan' but the honest upright Maratha Chambhar that he is. Why must the Untouchables' be stigmatized as 'Harijans' when they must be merged in the single mass of one community? In fact the term is full of mockery. As well call the Chinese street hawker of lampshades and anna-tinsel by the awe-inspiring and the pompous title of the Emperor of China or the Lord of the Celestial Empire or the First Citizen of the Sunyatseniana or the Mayor of Wanburg.........

THE REAL CRITERION

To revert to the major hypocrisy sponsored by no less a man than the 'great' Mahatma himself, the single question must be addressed to the pseudo-sophists who are creating such a stampede about the 'Harijan' problem which of course they themselves have fabricated, namely: What difference does it make to this particular class of depressed and exploited humanity whether you shed tons of tears and raise all kinds of funds and organisations so long as nothing or little is done that could affect their vital interests appraised in terms of the fundamental criterion of material happiness? It is not enough that they should be well fed and allowed to live decently and their souls (if they have any, for only a Mahatma can alone have the promptings of the inner voice) let alone? Can temple-entry or a theoretic enhanced civic status (which some of us would like to sell by auction, help them towards this direction?

REWARD FOR LOYALTY

At which point the Harijan-maniacs would protest to the accompaniment of professions of good intentions and the usual cliches of 'steady reform' and the 'results of the process of evolution,' good intentions, in this case, at least, pave the way to hell and stome of us who have watched the behaviour of some of our chota Mahatmas and Pecksniffs waving rools of holy parchments from the British jail of Yeravada as well as the recent events have confirmed our fears. To cite the latest incident, the circumstances in which B. J. Deorukhkar contested the municipal bye-election in the 'D. Ward damned the khaddar-clad gentry and showed up their pretensions more effectively than any polemics, a critic of this latest sentimental swindle could hope to do. All things considered common decency demanded that safe seat be offered to a man who has consistently stood by Gandhi and fought the anti-Congress 'parasitical' section of his own brethren—a man who, by all the standards, is as good as a chota Mahatma, with an authentic jail ticket, khadi kurta and regulation insignia as any. And this man was defeated by a Mahatmic 'chuchun flying common colours who had the additional advantage of being a born "Pandharpesha' Brahmin and a criminal lawyer by profession and calling! Poor Deorukher, the Mahatma sold him at the first opportunity.

TOWARDS SALVATION

Which proves that the depressed classes must learn to stand on their own legs and rely more on their efforts than on the magic powers of the Mahatmic mandates in working out their own salvation. They must strike and fight every inch of the ground out of which they are disinherited along with groups and masses of people who carry the same sad stigma and badge of exploitation. Their isolation is, of course, a peculiar phenomenon in a country which boasts of a survival in a decadent form of age-old predatory institutions—pariahs have their pariahs as a society of thieves may set up a tribunal of honesty and burn the richest ethical incense. But that does change the material situation.—(Advocate).

FATNESS CAUSED BY FEAR

Dr. Mihaly Blaint, a leading psychoanalyst in Budapest is experimenting with a mental cure for fatness. "Fatness," he says, "is the reaction of certain weak people who fear the dangers of the world, a subconscious attempt to defend themselves with an armour of fat."

According to Dr. Balint there are many psychological causes of fatness, and if the doctor can locate and treat the complex, the patient immediately begins to lose weight.

A CENTURY OF DEVELOPMENT

(Continued from page 3)

coldly distant. This is brought out by a strange experience of Sir Wemyss Reid (in later years Editor of the Liberal weekly, *The Speaker*) which he relates in his autobiography. He was appointed London correspondent of the *Leeds Mercury* in 1867, and got admission to the Gallery, which was closed to him as the representative of a country newspaper, by offering his services gratuitously as an occasional reporter on the Parliamentary staff of the *Morning Star*, a Radical London daily founded by John Bright. The proprietor and editor of the *Leeds Mercury*, Edward Baines, was then an M. P. and on the first evening of Reid's appearance in the Gallery he had a few minutes' talk with the London correspondent at the partition separating the Members' and Reporters' Galleries.

GULF BETWEEN M. P. AND REPORTER

"I little knew what offence I was unconsciously giving to my colleagues," says Reid. "In those days a gulf that was regarded as impassable divided members of the Press and Members of the House." Mr. Ross, the head of *The Times* Parliamentary corps, might occasionally be seen, he adds, "holding a mysterious colloquy in some gloomy corner with some politician," but the overwhelming majority of the reporters had never exchanged "a word with a Member of Parliament in their lives, and, to do them justice, they evidently had no desire to do so." Reid was made to feel by his colleagues that he had been guilty of a gross breach of Gallery etiquette in speaking so publicly with an M. P., even though the M. P. was his editor. "Some of the old hands," he says, "positively snorted at me in their indignation." Being a newcomer he was let off with the caution that a recurrence of the incident would "prove fatal" to his career as a Parliamentary reporter.

That happened, of course, long before the institution of "Lobbying," as it is now practised and has been for years. Sir H. W. Lucy claims to have originated Lobbying. "In the old days journalists engaged in Parliament had very little personal contact with Members in the Lobby," he writes in *Notes from My Journal*, "I happened to know a number of Members and I contributed political paragraphs to the *Daily News*. Of course everybody was much shocked at this journalistic innovation, but it was a decided success." He does not say when it began, but probably it was in the late seventies—ten years or so after Reid's indiscretion. Lucy adds: "Other papers soon appointed lobbyists, but the London papers, apart from the *Daily News* stood out longest."

PRESS REPORTERS FINED!

In earlier years, Parliamentary "newswriters" had been fined, imprisoned and pilloried by order of the House of Commons. Action against them was taken under the following Resolution composed by the Speaker, Arthur Onslow, and passed by the House of Commons on 13th April, 1738:—

"Resolved—that it is a high indignity to, and a notorious breach of, the privilege of this House for any newswriter in letters or other papers, or for any printer or publisher of any printed newspaper to persume to insert in the said letters or papers any account of the doings or other proceedings of this House, as well during the sitting of Parliament, and that this House will proceed with the utmost severity against such offenders."

This hot-tempered and oligarchical Resolution still stands unrepealed on the "Journals." Accordingly, it was in the competence of the Speaker and the Prime Minister to have sent the whole of the Press Gallery to the Tower. So it is an historic date, 22nd March, 1932, when the presentation was made to Mr. Emery, which rounded off for all time the relationship between Parliament and the Press so completely and happily.—(Roy's Weekly)

EAST MEETS WEST

EPIGRAMS OF A MODERN INDIAN PHILOSOPHER

A RELIGION FOR ALL THE WORLD

(By The Rt. Hon. Sir Herbert Samuel M.P.)

The world quickly grows smaller, and easy communications help the pooling of ideas. We have long had writers in Europe and America who have interpreted to the West the thought of the East, and writers in Asia who have interpreted to the East the thought of the West. Now there comes from India a philosopher who surveys the two and combines them.

Sir Sarvapalli Radhakrishnan, educated in the Madras Christian College, has taught philosophy in Madras and Mysore, in Manchester and in Chicago. He is now the Vice-Chancellor of the Andhra University, Waltair. He is a member also of that distinguished body, the Committee of the League of Nations on Intellectual Co-operation. In 1929 he was the Hibbert Lecturer, and his lectures have now been published as a book with the title "An Idealist View of Life" (Allen and Unwin, 12s. 6d.)

The scope is comprehensive. The writer takes, indeed, all thought as his province—not only eastern and western, but ancient and modern scientific and philosophic; and he has the learning that qualifies him even for so wide a range. His birth and training enable him to bring the Indian teachers into the great anthology of human thought, while his full knowledge of the philosophies of Europe and America prevents him from stressing unduly the contribution that India offers. Dean Inge, reviewing the volume in "Philosophy," rightly terms this "an important book." It furnishes students with something new and significant.

And it will be of interest to others besides students. I can well imagine that a preacher, of any denomination seeking for fresh ideas, will welcome for quotation, or will be glad to adapt to his own argument, some of those terse epigrammatic sentences which appear to flow without effort from this writer's pen. The ideas are not, of course, always original, but the presentation is often arresting:—

"To be ignorant is not the special prerogative of man; to know that he is ignorant is his special privilege.

The deepening of doubt is a sign of spiritual growth.

No religion can fulfil its social functions adequately if it is only social.

In religion accent is the vital thing.

We mean by God something more than the idea of God. The vital essence of religious conviction is that its faith is not a mere idea. If fictions helped many generations it is because they were not known to be fictions. They lose their power when their character is recognised.

What is called modernism is an attitude of mind which is very ancient, and is to be met with in all religions.

Unbelief is impossible. Along with a deep discontent with the standard forms of religion there is a growing seriousness about it. The forms are dissolving but the needs persist.

It is for philosophy or religion to find out whether the convictions of the religious seers fit in with the tested laws and principles of the universe.

Here are examples, illustrating the crispness of Radhakrishnan's style, but serving also to indicate some of the ideals embodied in his philosophy.

At least, that is what I suppose; but the one criticism of the book which I would make, so far as presentation is concerned, is that the reader is often left uncertain whether a particular passage is the author's expression of his own view or his summary of the views of the school he is discussing. There has always been an ecclecticism about Indian thought an easy tolerance of varying doctrines, which has been a strength to Hinduism as a popular religion; and it is this disposition, I suspect, which has led Radhakrishnan, bread in that atmosphere, not to mark too clearly any definite frontiers between his own conclusions and those of the several schools whose tenets he examines.

A strength to Hinduism as a popular religion, this spirit of ready acceptance is a weakness to it as a philosophy. It allows incompatibles to be harboured; it creates doubt by asking for an equal welcome for contradictory doctrines; and it leads it often to seek to escape from plain dilemmas in a cloud of vagueness. I remember reading some years ago another series of Hibbert Lectures, by Dr. Estlin Carpenter, on "Theism in Mediæval India," in the hope of finding some material in which to clothe an inquiring mind, and ending the five hundred pages with a sense of dissatisfaction and disappointment, feeling that I had been offered as a garment little more than a mist of vapour. Even in this volume, although the writer lays stress on the importance of science to philosophy, and on the need of checking the aspirations of mysticism by the facts of the known universe, when he reaches the climax of his argument, the definiteness of his thought is sometimes dissolved into rhetoric. "Man," he says, for example, seeking the Absolute, "wants to know the truth of things in itself, in the beginning—nay, before time and before plurality, the one 'breathing breathless,' as the Rig Veda has it, the pure, alone and unmanifest, nothing and all things, that which transcends any definite form of expression, and yet is the basis of all expression, the one in whom all is found and yet all is lost." It may be said that the initiate, and only the initiate, can understand such expressions: but it may also be asked whether any understanding is possible.

Central to this book, and of great interest, are the discussions of determinism and free-will and of the relations between intellect and intuition Radhakrishnan has no hesitation in rejecting the "principle of indeterminacy," as it has been sponsored by Eddington and Jeans, and denies their suggestion that the supposed arbitrariness in the behaviour of the electron has a bearing upon the problem of the freedom of the human will. He states categorically that "undetermined beginnings, upstart events are impossible either in the physical or the human world." Yet he is tolerant of the opposite view, for he adds, "life is a growth and a growth is undetermined in a measure. . . . If there is no indetermination, then human consciousness is an unnecessary luxury." He leaves us puzzled as to his own conclusion. He does not seek, where it can best be found, the reconciliation between the fact of the human power of choice, and the fact that all events are determined by prior causes. That reconciliation can surely be discovered in the doctrine that each human personality, as such, chooses freely: but that the personality itself—with its physical nature, and its mental characteristics, its will, its power of choice, and the kind of choice it will make—is itself determined by prior causes. Or, as Schopenhauer expressed it, "A man can surely do what he wills to do, but he cannot determine what he wills."

The eastern element in Radhakrishnan exalts intuition, and the western element insists upon intellect. The one assumes that intuition is to be regarded as above reason, the other argues that it must reconcile itself with reason. On the whole it is the intellectual view which prevails. "The religious intuition," he says, "requires to be reconciled with the scientific account of the universe." And again, "it is essential that we should subject religious beliefs to the scrutiny of reason." He condemns "confused irrationalism and irresponsible mysticism." "Great intuitions," he says in a noteworthy phrase, "arise out of a matrix of rationality."

For my own part, I would regard this, coming from an Indian thinker, as a long step forward. It is a view which needs declaring and emphasizing. The world has suffered too much through all its history from "confused irrationalism and irresponsible mysticism." A great part of the antagonisms conflicts, wars, which make up so much of the annals of mankind, and have brought untold miseries to countless millions through long ages, is due to nothing else than to the clash of opposite ideas, faiths, and loyalties. Each claims supreme authority by virtue of the intuitions of its founders and prophets, and so long as these are held to be unchallengeable there can be no finish. The intuitions of a Mahomed contradict those of a Buddha or of the authors of the Vedas. Each are held to be valid in their own right. The outcome is seen in the antipathies between Moslems and Hindus; and the philosophic doctrine of the supremacy of intuition ultimately finds concrete expression in the lootings, burnings, and murders of the religious riots of Cawnpore.

It is possible indeed to pick out points of fundamental agreement among all creeds. That is the essential purpose of the Bahai religion, the foundation and growth of which is one of the most striking movements that have proceeded from the East in recent generations. But the fact remains that all the creeds also contain doctrines that are mutually incompatible. If these are to be eliminated, and the way opened to an ultimate world harmony of religious belief, the doctrine that intuition is the one straight road to ultimate reality, soaring at a level far above reason, sublime and supreme—that doctrine must be frankly abandoned. There are passages in Radhakrishnan's lectures which would lead to the conclusion that he would be profoundly reluctant to do that. Atavistic impulses draw him powerfully the other way. And yet when we are told that intuition can only move where intellect permits, its sovereignty is recognized to be over.

DANGEROUS

A Negress was charged with assaulting another Negress.

Luella Washington," said the magistrate, "what have you to say for yourself?"

"Your worship," replied Luella, "Ah nevah struck that woman. Ah nevah touched her. Ah had reprimanded her foh throwin' garbage out back, an' she kept on doin' it, an' this mawnin' Ah reprimanded her again. Ah come downstairs from ma flat up above, an' was holdin' up mah right hand jes' like the Statue of Liberty, jes' like Ah'm holdin' up mah right hand now, hoprimanding that woman, an' as Ah come trose to her, she jes' jumped head first ovah ele railing. Ah nevah touched her."

"What did you have in the hand you were holding up like the Statue of Liberty?"

"A hatchet."

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"GOVERNMENT HAS NO INTENTION TO ABUSE CHRISTIAN ETHICS"

JEWISH INTELLECTUALS BLAMED

(BY HERR SELDTE)

Minister of Labour and head of the Association of German Front Soldiers, on the anti-German Propaganda

It is perhaps more than a mere coincidence that the atrocity propaganda against Germany carried on in certain sections of the non-German press especially in the United States, came to a sort of climax at the very time when the newly elected German Reichstag solemnly met in the ancient Garrison Church at Potsdam. The inference may be permitted that we are here concerned with a systematic press campaign directed against the new Government of national concentration but not with a spontaneous outburst of genuine indignation.

The German people, which had just expressed its complete faith in Chancellor Hitler and his colleagues by the overwhelming majority of 441 votes to 93 and thereby conferred upon them a power which no previous Government had possessed since the German Empire was founded in 1871, learnt with astonishment of the existence of such a propaganda—an astonishment which soon turned into indignation when the details became more widely known.

No useful purpose would be served by me if I were to refute in detail the individual calumnies hurled against this country; because the inventors of the falsehoods would have no difficulty in inventing dozens of others with the same unscrupulousness as before, and because a certain gutter press would only be too willing to publish them without attempting to check their correctness or otherwise.

TWO INSTANCES OF CALUMNY

Only two instances are known to me in which a similar campaign of falsehood and calumny has been previously waged against a great nation. The first instance is that of the anti-German atrocity propaganda during the world war, the baselessness of which continued to be concealed for ten years after the close of the war, and the second is that connected with Signor Mussolini's march on Rome.

Is the German nation again to wait for years before the world sees through the sinister aims of this propaganda? Is it going to happen again that, during the interval, valuable cultural and economic relations are to be severed, to the loss of all concerned? I have already referred to the atrocity campaign conducted during the war and I appeal to the sense of justice animating every front soldier throughout the world, asking him not to believe the slanders and calumnies intended to poison the mind of the uncritical public.

NO TOLERATION OF MALTREATMENT

Neither the German front soldiers nor Herr Hitler, the Chancellor, would ever tolerate the maltreatment of anyone whatever his race or religion might be, because such an attitude would be inconsistent with the very principles on which the nation widemovement for reconstruction and concentration naturally rests. Or does anyone believe that the venerable President would for a movement tolerate a single one of the alleged atrocities with which certain foreign papers never tire to acquaint their readers?

No one denies that a few isolated cases of violence did actually occur in the course of the national revolution; but how could it be otherwise seeing that the members of the national parties had to put up for years with oppression and unfair discrimination? The marvel is that, relatively speaking, the number of excesses actually committed has been very small, and much smaller than that of those committed during the preceding years of latent dissatisfaction.

STORIES OF OPPRESSION DENIED

Thanks to the energetic action of the new Government and to the exemplary discipline maintained by the followers peace and order are now more securely established in Germany than for a long time past. No previous revolution in the world's history has been brought about to the accompaniment of so little blood shot.

The stories about torturing, murder and looting are pure inventions. In the few instances in which innocent persons were molested, the Government at once intervened to punish the offenders. The death penalty will be inflicted upon persons who, for the purpose of provoking acts of violence, disguise themselves by wearing the uniforms of the national associations.

JEWISH FRONT SOLDIERS' LETTER

The letter addressed on March 25 to the American Embassy in Berlin by the League of Jewish Front Soldiers contains an instructive passage which runs as follows:—

"It is high time, in our opinion, that we should dissociate ourselves from the irresponsible anti-German propaganda carried on by the so-called Jewish intellectuals abroad. The majority of these men have never looked upon themselves as German citizens. Pretending to champion the interests of their German co-religionists, they went abroad when the critical moment arrived, these depriving themselves of the right to have a say in the matters affecting the relations between Germany and the German Jews."

We are well aware of the identity of the witepullers who act behind the scenes. The international connections of the Communists and Social Democrats have been very useful, to them in the past; and no one can blame the Government for using every legal methods to destroy those connections in so far as the German end is concerned. The propaganda, however, is also fed by a number of Jewish intellectuals, who—by so doing—render the worst possible service to their decently-minded fellow religionists resident in the country. The great prominence of the numerous Eastern Jews who have immigrated to Germany, many of whom have lately been involved in jobbery and promotion of scandals, has certainly done much to arouse a considerable amount of anti-Jewish feeling.

NO INTENTION TO ABUSE CHRISTIAN ETHICS

The Government has no intention of abusing the principles of Christian ethics which are to guide its actions or of making them subservient to a one sided policy directed against the Jews. Notwithstanding this, it will see to it that certain Jewish elements—disavowed by all loyal Jews in the country—will never again play the disgraceful part which they have unfortunately been able to play in the recent past. It will suppress their malign activities with the same vigour which is applied to the crushing of Communism.

By way of concluding my remarks, let me ask a few more questions. Has it ever happened in Germany that, for instance, universal abuse was hearted on a town like Chicago whenever a sensation-mongering press excelled itself by publishing exaggerated accounts of gangsterdom? Has it ever happened that a whole nation was held responsible for the outrages which, however, abominable, were the work of a few over excited individuals only from whom the nation itself entirely dissociated itself? Has it ever happened that world-wide protests were raised when the national associations of Germany, in their struggle for better Government were rigorously suppressed by those in power, with the result that hundreds of their members were killed and tens or thousands were injured? As against this, I wish to emphasise that—during the whole of the National Socialist revolution—now successfully accomplished—the number of violent deaths has been less than ten, not one of the victims being a Jew, and that the number of injured has been less than fifty.

At present life and property in Germany are safer than ever before. Since the close of the war the country has had no Government wielding greater power than the one now in office; and none has been more firmly determined to protect the life and property of all German citizens and of all foreigners enjoying the hospitality of our country.

HABIT

"Here is one hundred pounds, Mrs. Hobson," said the solicitor, "as some concrete proof of the fortune your uncle has left you. May I be allowed to congratulate you on being one of the richest women in the county?"

Mrs. Hobson left the office with the money tucked away in a pocket of her skirt. She was now wealthy beyond any dreams she had ever found time to dream. Drudgery was ended; the years spent over the wash-tub, or on her knees before the fireplace, began to seem like an ugly nightmare. In her pocket at this moment lay one hundred pounds, a mere morsel of what she was worth! It was wonderful!

She halted before a small drapery store. She entered.

"That tablecloth in the window," she said to the assistant. "How much is it?"

"Six shillings, madam," replied the assistant, "but there's one here, slightly soiled, which you could have for five-and-ninepence."

Mrs. Hobson fumbled for her one hundred pounds.

"I—I'll have the soiled one."

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"CASTE-MARK OR RELIGION MARK."

(Continued from first page)

Entry for Harijans? If to-day all the Harijans would wear some caste-mark would they be allowed into the temples by their co-religionists? It is simply impossible. The truth is, far from serving as a unifying element caste-mark seems to have been and still is acting as a powerful and perpetual divider of the Hindu Society from time immemorial. It is only when all the Hindus, whether Saivite or Vaishnavite, would altogether give up their caste-marks, as I am sure they are slowly but surely giving it up, that the question of equality between Hindus and Harijans and temple-entry for all, would be easy of solution. Of course, it goes without saying that the giving up of one's caste-title is a necessary corollary to the giving up of caste-mark in the healthy process of eliminating the disintegrating and dividing forces of the Hindu Society towards the goal of unity and strength. This truth, though obvious, has been miserably missed by Mr. Achariar.

Again there are caste-marks and caste-marks. I painfully recollect an incident that took place when I was a boy. Being an orthodox Saivite with a pronounced leaning towards Brahmins and with a tendency to imitate them in certain respects, I used often to decorate my forehead with sandal paste in the fashion of the Smartha Brahmins—a half-moon like curve and a star-like point in the centre. But soon I was to lose the privilege of the use of this caste-mark. A cantankerous Smartha who was equally ignorant asked me the astounding question in metaphor "What boy, is the crow turning into a crane?" A shrewd boy that I was, I understood the significance and gave up that caste-mark and along with that my belief in the equality and universality of the caste-mark. Thus it is evident that caste-marks or religion marks are marks of distinction and difference and that one of the causes that have so successfully kept the Hindu Society divided into so many water-tight compartments is the caste mark. It is therefore only with the passing away of such caste-marks that the nation-mark of the Indians—unity and progress could be possible.

STIFF SENTENCES

Death sentences were very frequent at the beginning of the nineteenth century. In a number of "The Hue and Cry and Police Gazette," dated February 3, 1816, it is announced that, at the Old Bailey, the Recorder had, at one sitting, sentenced no fewer than 17 persons to be hanged. Their offences included burglary, sheep-stealing, highway robbery with violence, and in one instance the theft of £5 from a lodging-house. In the same record it is stated that the sentence of transportation for life had been passed on a woman for stealing a silver watch and a gold seal.

WOMAN IN ANCIENT INDIA

(BY MR. P. V. SESHAGIRI RAO)

The influence of woman is everywhere felt. Poets, philosophers of antiquity, historians of all ages, and modern men of science, all bear testimony to the influence of women. Carlyle says that he owes his impetus to literary study, to his mother's refined and intellectual mind, and Garivaldi, the liberator of Italy, tells us with exultation that his mother was a perfect model of a woman. Nations differ in nothing more than in their women, and a nation's civilisation can best be determined according to the stage of development of its women.

It is to be remembered that Indian civilisation goes back to a time when the present nations of the west were steeped in ignorance and barbarism and it reached an eminence which in many respects has not yet been surpassed.

History tells us that the women of Ancient India enjoyed perfect freedom in every sphere of life, that they were very highly educated and perfectly well-versed in every branch of knowledge, such as Astronomy, Logic, Mathematics, Philosophy, Metaphysics, &c. and published works on them. The names of Lilavati, the author of Algebra and Khana, a Proficient in Astronomy, are household words to this day. And tradition goes that because Khana far excelled her husband and her father-in-law in the knowledge of Astronomy and various other sciences, her tongue was cut off through jealousy. Nor is this all. Atreyi, Gosha, Yami were all famous as the composers of Vedic hymns. Gargi and Maitreyi, Sagarika and Bharati, all noted for profound scholarship in some branch of learning or other, crop up to our memory as we think of the dim and distant ages of the glorious past of India.

It is not to be understood that this ascendency of women in the social polity of India was confined to a remote and uncertain past recorded in the hymns of the Vedas alone, but the Buddhist period was prolific of intellectual womanhood, and records show that female emancipation and female education in Buddhist India hold a very high place.

And coming to still later times, we have Mukta Bai, Mira Bai, Jana Bai, Princes Zabunnissa, the daughter of Aurangzeb, and several Bengali women who share the full intellectual heritage of Tagore. And we have our Mrs. Sarojini Devi and Toru Dutt.

At this very day, India could boast of numberless women Poets, Professors, doctors, Lawyers, Editors, Politicians, Legislators, Social Reformers, Musicians, Painters and Religious Teachers, thus bearing eloquent testimony as to their anxiety to regain the position assigned to them in the social scale in days gone by. It is a matter for congratulation that even in Turkey, the two main evils in Islamic Society viz, the veil and poligamy, are fast disappearing as a result of the growth of the feminist movement.

We could go a little further still, and cite innumerable instances of the intellectual life of the Indian women even during the downfall of India but suffice it to say that the fair daughters of Ind enjoyed perfect liberty, freedom of thought and action, and were as enlightened as they were brave.

They further exhibited remarkable powers not only to rule, but also to fight for their country when necessity arose. Thus they were famous not merely for knowledge, but for self-sacrifice, heroism, beautiful character, and above all, forreligious fervour.

As Swami Baba Bharti says, "the Indian woman recognises in full, unlike the women of the West, what is her greatest need in all ages and in all climes, namely, conjugal felicity born of love. Full of love herself, she craves for love from her partner in life. She loves her husband long before she is aware of what wifehood is, and she is loved in return by her husband not merely for her physical charms, but for the beauty of her soul."

To the Western people it may perhaps come as a piece of news that it has been customary in the East from the earliest times, that the oriental chivalry has not been mere admiration for youth and beauty alone, that mothers are revered by them in almost the same manner as they revere their ancestors, that the oriental woman has more real power of control in her own home than most Western women, that she holds an honoured place in religious literature, and that there are millions of orientals who worship the divine life in the image of a woman.

History affords numerous examples of the far greater influence Eastern women have exercised over political affairs than Western women. There have been great Queens in the East from Hatasu and Semiramis to the late Dowager, Empress of China, and the Mahratta Queens which India has produced during the last two centuries, have unmistakably demonstrated to the world their unrivalled political and administrative powers. And the achievements of the Indian Princesses of the calibre of Ahalya Bai and Nurjehan are matters of common knowledge. Of the women warriors which India has given birth to, it is an admitted fact that Chand Bibi and the Rani of Jhansi stand foremost.

One of the essential characteristics of an Eastern woman is, to bestow filial love upon her parents, to show respect to her father-in-law and mother-in-law, to be chaste and love to her husband, to show obedience to elders, to be zealous in the discharge of her domestic duties, to bring up her children in the way they should go, with tender love and care never sparing any pains and not minding any sacrifices for their sake.

The orientals' love for his women does not expire after making them soar above the earth for a short time only, but it lasts through life and far beyond it, and inspired by such ideas only, many oriental monarchs immortalised their loves in deathless and matchless monuments. The Emperor Shah Jehan built the incomparable Tajmahal, and the Caliphs of Baghdad and Spain erected gorgeous and fairy palaces fitted with all the splendour which only an Arab imagination could devise, in order to satisfy the whims of their beloved Queens.

With all its simplicity, Hindu Society has always has its supreme purpose, cultivated idealism, and this is the meaning behind its weaknesses and errors as well as its achievements and successes.

As Swami Vivekananda says, "Literature can show no grander types of women than are to be found in the great epic poems of India, types sketched in by master hands from noble models and uniting in a few heroic figures all that is at once strongest and sweetest, most lofty, and most devoted in humanity."

And in the characters of Sita, Savitri and Damayanti, the women of India find their ideal of womanhood.

Like all other great nations India too has her own faults, but her noble qualities more than balance her dark side.

I would conclude this short paper on what I consider so entrancingly interesting a subject by telling that the women of India are its richest heritage, and I for one feel that there can be no greater and more valuable legacy to any nation in the world than a woman as an ideal wife, and more still, as an all-important, healthy, intellectual and spiritual, loving and sympathetic mother for.

"Youth fades; love droops ;
The leaves of friendship fall;
A mother's secret hope
Outlives them all."

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